













Very Truly<sup>re</sup>  
J. P. Haly



HISTORICAL  
AND  
BIOGRAPHICAL SKETCHES  
OF THE  
EARLY CHURCHES AND PIONEER  
PREACHERS  
OF THE  
CHRISTIAN CHURCH IN MISSOURI,

---

BY T. P. HALEY.

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EX 1317  
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TO  
MY BRETHREN IN THE MINISTRY,  
WITH WHOM I HAVE LIVED IN LOVING FELLOWSHIP  
FOR MORE THAN A THIRD OF A CENTURY,  
*THIS VOLUME*  
IS AFFECTIONATELY INSCRIBED.  
THE AUTHOR.

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## INTRODUCTION.

The motive which prompted the preparation of this volume is among the purest and noblest which actuate men in the performance of any task. Some books are written for fame, others for money, and still others for the more honorable purpose of throwing light on some difficult subject which engages the thought of men. But this book has been written to rescue from oblivion, names of humble men, who, in their unselfish love of the truth, gave up all for Christ's sake. In a new country where the unclaimed, fertile soil lies open to settlement, and where the opportunities for bettering one's worldly estate are much better than in older communities, the temptation to be come absorbed in material interests to the neglect of the higher needs of the soul and of the community is very great. But the men whose names and deeds are herein recorded, were, for the most part, so full of enthusiasm for truth unobscured by the traditions of men, that they were forgetful of mere temporal interests in their absorbing zeal to make known the pure, simple gospel. While others were getting rich or laying the foundations of future fortunes, these noble heroes of the cross, out of their poverty were making many rich in the knowledge and possession of spiritual life. They sowed in tears what others have reaped in joy. Amid scorn and persecution, such as we now know little of, these men, never once thinking of themselves as heroes, lived the most heroic lives and won imperishable victories for truth. We do well to honor their memories. We honor ourselves in so doing. Nay, more, we honor the truth, whenever we honor men, who for truth's sake, are willing to be poor, despised, obscure and, like their Master, re-



## INTRODUCTION.

jected of men. Feeling the debt of gratitude we owe to these men, into whose labors we have entered, the author has sought in some measure to repay it, by such a record of their lives and labors as the meager data at command, supplemented by his personal recollections, made possible. Imperfect as many of these sketches are, there are few men yet among us, if any, whose long connection with the cause in Missouri and wide acquaintance with the early preachers and churches of the State, would have qualified them so well for this difficult and often delicate task. What follows in this volume is not offered as a complete history of the cause we plead in Missouri. None but an archangel's pen could write such a history, for the only complete record is above. It is necessarily fragmentary. It is believed, however, that herein is contained a larger amount of authentic information concerning the pioneer preachers and churches of Missouri, associated with the movement to restore primitive Christianity, than is to be found elsewhere, and that fact alone will commend the work to all who have an interest in the history of those struggles which have resulted in the present large and rapidly growing brotherhood of the State. In numbers, wealth, intelligence and in educational, benevolent and missionary activities, the brotherhood in Missouri now ranks among the best. For much of what we are and what we are now doing, we are indebted to the men whose "short and simple annals" are herein recorded.

In one sense, it matters little or nothing that the names of God's faithful servants be forgotten by men, and the world remain in ignorance of their brave, unselfish lives. Fame has nothing to do with their future reward and rank. The Christ whom they served has not forgotten their deeds and will not fail to mete out to them a suitable reward. To each one of them as to the Ephesian church, he has said: "I know thy works and thy labor and thy patience," and how, "for my

## INTRODUCTION.

name's sake thou hast labored and hast not fainted." But in another respect it is very important that the lives of such men should be recorded, for the inspiration they furnish to other lives. It cannot be doubted that the reading of these sketches—some of them very thrilling and some very touching in their pathos—by the younger generation now coming on the stage of action, will serve to emphasize the value of the principles for which they contended, and the grandeur of lives consecrated to so high and holy aims. While, therefore, it is due to the memory of these faithful pioneers that their names and labors have an honorable place in the history of their times, it is no less due to the cause they loved and served so well, and to the oncoming generations of their successors who will seek to emulate their example.

This book, too, is timely. A few more years and all that generation whose lives were touched and moulded directly by the pioneers of this movement in the State, will have been gathered unto their fathers, and instead of their personal testimony we should have had only tradition concerning those early days. When another half century shall have elapsed, and the historian of that day, now perchance, unborn, shall sit down to write of the struggles and achievements of a century in behalf of primitive Christianity in Missouri, he will find in this volume many of the facts and incidents upon which he must rely for the lights and shadows of the early dawn of the Reformation in this State. That later historian will recognize in the unpretentious chronicler of these pages one of the stately figures whose life and labors have done so much to mould the religious destiny of this State.

J. H. GARRISON.

*St. Louis, May 1, 1838.*

# HISTORY OF MISSOURI.

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## PART I.

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### CHAPTER I.

#### ADMISSION INTO THE UNION—FIRST GOVERNOR, SENATORS AND MEMBERS OF CONGRESS, ETC.

It has occurred to the author that a brief history of the State of Missouri would be an acceptable preface to the recital of "Incidents and Reminiscences" in the lives of some of her most valuable citizens and useful members of society.

To this end we here present a condensed account of the principal events in the history of our grand commonwealth. For the facts here presented we are greatly indebted to Campbell's "Gazeteer of Missouri," and to "History of Missouri," by Davis and Darrie.

After a protracted and stormy debate in the Congress of the United States, the Territory of Missouri was admitted, as a State, into the Federal Union on the 10th day of August, in the year of our Lord eighteen hundred and twenty-one.

It was therefore the 24th State in the Union. The Territorial Governor, Alexander McNair, became the first Governor of the State, and the first session of the Legislature was held in the city of

St. Charles, convening on the 6th day of November.

The first directory of the city of St. Louis was issued in the same year, from which the following important statistics are taken. The town contains ten common schools, a Baptist Church 40x60 feet, and an Episcopal Church of wood.

There are forty-six mercantile establishments, three hotels, three weekly newspapers, fifty-seven groceries, twenty-seven attorneys, and a large variety of mechanical shops and traders.

It is also stated that the town contained 154 dwelling houses of brick and stone and 196 of wood in the northern part, and 78 of brick and stone and 223 of wood in the southern part, making 232 brick and stone, and 419 of wood; a total of 651.

The assessed value of taxable property in the corporation for 1821 was about \$940,926.00, which gave about \$3,763 taxes. The population was 5,500 souls.

St. Louis was incorporated by the Legislature of 1822-3. The first Mayor of the city was William Carr. Lane, elected on the 1st Monday of April, 1823.

On the 1st Monday in August, 1823, Frederick Bates, of St. Louis, was elected Governor of Missouri over William H. Ashby, an exceedingly popular Western trader.

Hon. John Scott was at the same time elected to

Congress. Hon. Thomas H. Benton and Hon. David Barton were at the time of the admission of Missouri United States Senators.

While political affairs engrossed the attention of a few politicians, the great body of Missourians were more profitably engaged in preparing for the rising greatness of the State.

Every laborer in the State was striving to add his mite to the general improvement and productiveness of the State, and it is wonderful what a beneficial and happy effect the general action in one direction produced at the time.

Good wheat was plentiful at fifty cents per bushel, corn at twenty cents, potatoes at twenty, flour \$1.50 per hundred, corn meal half that price. Cows were sold at from \$8 to \$12 per head, and good work oxen at from \$30 to \$40 per yoke.

Governor Frederick Bates died before the expiration of his term of office, and Abraham Williams, President of the Senate and ex-officio Lieutenant-Governor, acted as Governor until the vacancy was filled by the election of John Miller.

At this election there were three candidates: William C. Carr, who received 1,470 votes; David Todd, who received 1,113 votes, and John Miller, who received 2,380, and was consequently elected.

The population of the State was then 62,000.

The seat of government having been fixed at Jefferson City, by a commission composed of John Thompson, of the County of Howard; Robert G.



Watson, of the County of New Madrid; John B. White, of the County of Pike; James Logan, of Wayne county, and Daniel M. Boone, of the County of Gasconade, the fourth session of the General Assembly was held there instead of at the city of St. Charles.

At this session the Hon. Thomas H. Benton was elected to the United States Senate, which position he held for thirty consecutive years, from the commencement of the State Government to March 4, 1851. At this the fourth session of the Legislature an act was passed organizing the counties of Jackson and Marion, also an act memorializing Congress for 25,000 acres of land for seminary purposes. At the fall election of 1826, the Hon. Edward Bates was elected to Congress over John Scott.

During the year of 1826 the Indian tribes, the Kansas, the Shawanese and the Iowas were removed from the State.

In the year 1828, Governor John Miller, who had been elected to fill out the unexpired time of Governor Bates, was re-elected. Daniel Dunklin was elected Lieutenant-Governor. Spencer Pettis was elected to succeed the Hon. Edward Bates in Congress.

The census of Missouri in that year showed a population of 112,409; 92,801 free whites and 19,124 slaves, and 484 free persons of color.

In the month of July, 1829, a rencounter took

place between a part of the Iowa and Sac Indians and a body of white men in the County of Randolph, near the head waters of the Chariton river. The Indians had located themselves at this point as a hunting party and the country was also used by the whites for the grazing of their cattle. While a party of the whites were so engaged, a company of the Indians took possession of their cattle and drove them off. From twenty-five to fifty men of the inhabitants embodied and pursued the Indians, who were found encamped.

The whites demanded the cattle which had been stolen. The Indians refused to surrender them, at the same time threatening that if the whites did not leave the country as soon as possible, they would kill every one of them. The whites then told them to stack their arms, which they refused to do, and immediately commenced cocking their guns. The whites, then thinking it useless to reason further with them, and seeing that some of the Indians had their guns to their faces, discharged one of their pieces upon them. A conflict then ensued in which three of the whites were killed and four others wounded; two dangerously and two slightly. The loss of the Indians was said to have been ten or twelve killed.

The action continued for a few minutes, when the whites retreated with three of their wounded, leaving the fourth behind, who is supposed to have been killed.

The number of the Indians was estimated at from seventy-five to one hundred and fifty. The Governor, on receiving information of this attack, called out one thousand militia for the protection of the frontier, and also requested the aid of the United States troops. A body of men was dispatched in pursuit of the Indians, but returned without having seen them.

At the session of the Legislaturè held in 1829, the Hon. Alexander Buckner was elected to the U. S. Senate in place of Hon. David Barton. In the year 1830 Spencer Pettis was re-elected to Congress by a large majority over David Barton.

During the canvass Mr. Pettis had a controversy with Major Biddle, of the U. S. Army, which resulted in a challenge from Pettis to Biddle. They met on a sand-bar opposite St. Louis. Biddle, as the challenged party, being near sighted, stipulated that the distance be five feet apart. Both behaved with great coolness and both fell mortally wounded.

The vacancy occasioned by the death of Mr. Pettis was filled by the election of General William H. Ashley, who was elected to the 22d Congress.

In the year 1830 the U. S. census showed the population of the State to be 140,455 souls; more than double that of 1820.

In August, 1832, Daniel Dunklin was elected Governor over Dr. John Bull, S. C. Davis and John



Smith. L. W. Boggs was elected Lieutenant-Governor over McLelland.

During the summer of 1832 the Asiatic cholera prevailed, especially in the city of St. Louis. The deaths averaged for several days more than thirty, and for more than two weeks about twenty per day. It continued its ravages for about one month, and then disappeared.

In September, 1836, Governor Dunklin resigned the office of Governor to accept the appointment of Surveyor General of the United States, and Lieutenant-Governor Boggs filled out his term.

Dr. John Bull, a Methodist minister, was elected a member of Congress at the August election.

The Mormons, who had made a settlement at Independence, in Jackson county, became very obnoxious to the other settlers in that section. In the month of July, 1833, a meeting of the citizens to the number of four or five hundred was held to take measures to rid themselves of these persons. A committee was appointed who submitted an address which was unanimously adopted, in which the conduct and views of this sect were exposed.

It represented that the Mormons numbered some 1,200 souls in that county, and that at each successive spring and autumn they poured forth in swarms among the people, with a gradual falling off in the character of the latter, until they had nearly reached the low condition of the black population. The address also stated that they

had been daily told that they were to be cut off and their lands appropriated to the Mormons for an inheritance.

The committee expressed their fears that should the population still increase, they would soon have all the offices in the county in their hands, and that the lives and property of other citizens would be insecure under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures, that they hold converse with God and his angels, and possess and exercise the gift of divination and unknown tongues.

For these and other good and sufficient reasons the committee reported that no Mormon should in future move into and settle in the county; that such as were therein should give a definite pledge of their intention within a reasonable time to remove out of it, and should have time to sell their property and close their business without material sacrifice; that the editor of the "Star" should be requested to close his office and discontinue the business of printing in the county, and upon failure, prompt and efficient measures should be taken to close the same.

This address, after being read and considered, was unanimously adopted and a committee appointed to wait on the Mormon leaders and see that its requisitions were strictly complied with.

After a short interval the meeting was again

convened, and the committee reported that they had called on the editor of the "Star" and the Mormon bishop and that both declined giving any direct answer to the requisitions made on them. Wherefore it was resolved that the printing office should be destroyed, and the type and press secured. This resolution was with the utmost order, and with the least possible disturbance, forthwith carried into execution.

The citizens again convened on the 23d of July, and a committee was appointed to confer with the Mormon leaders, when an amicable agreement was entered into whereby the latter stipulated to remove with their families out of the country on or before the 1st day of January, 1834, on condition that the owner should be paid for his printing office, which was agreed to. The meeting then adjourned.

At the session of the Legislature held in November, 1834, Lewis A. Lynn was elected U. S. Senator, and Ashley and Harrison were elected to Congress.

In the year 1836, at the regular election, held the first Monday in August, L. W. Boggs was elected Governor, and Franklin Cannon Lieutenant-Governor, over William H. Ashley and James Jones, candidates of the Whig party.

During this year about one hundred young men went from St. Louis to Texas to aid the Texans in throwing off the yoke of Mexico.

In the year 1836 the Legislature appropriated \$75,000 for the purpose of erecting a new State House at Jefferson City, expecting at the same time the house to cost twice that sum.

The year 1837 was remarkable in the financial annals of Missouri. The few previous years had borne the impress of apparent prosperity. There was general confidence throughout the Union, and the banks issued their paper money with profusion. The fever of speculation commenced to rage throughout the country. Property and products increased in value, and there was apparently universal prosperity. It was, however, of short duration. One bank in the East failed, and that was the first cloud in the business horizon. The failure of that one affected others. Soon a financial panic spread like a pestilence throughout the country. Public confidence became impaired. Something like suspicion became attached to the paper purporting to represent specie, and it commenced to return to the institutions whence it emanated. Gold and silver began to be drawn from the vaults. Soon another and then another of the banks closed their doors. The panic became general, and the moneyed institutions were besieged by the holders of their bills, demanding their redemption in specie. The banks failed rapidly, and there would have been a general break-down but that the leading ones in New York City, to save themselves from ruin, suspended

specie payment, which was followed by all others in the country.

In this year Missouri alone was called upon for a regiment of volunteers to drive the Seminoles out of the swamps of Florida. Richard Gentry was elected Colonel, and received a fatal wound on the first day of December, in an engagement at O-Kee-Cho-bee Lake.

On the 17th of November the State House at Jefferson City took fire and was burned, with all the papers in the office of the Secretary of State. The accumulations of seventeen years in that office were then suddenly swept away, leaving no traces of bonds or original acts signed by the Governor of the State during that time.

In January, 1838, John Miller and John Jameson were elected to Congress over Beverly Allen and John Wilson, Whig candidates for the same office. During this year, also, the Mormon war in Daviess county and the northwestern part of the State occurred.

Justice Black, of Daviess county, made affidavit of the lawless acts of the Mormons and called for military aid. One Capt. Bogard went on duty with his company and was surprised by the Mormons. He had ten killed and thirty wounded and made prisoners. They had about four hundred men under arms. The Governor called out the militia to the number of 2,500, by which the Mormons were arrested and some killed. Many violent acts were



done, which Christians have never attempted to justify. The Mormons were driven from the State.

In the Legislature which convened on the 19th day of November, 1838, three hundred and twenty-five acts were passed, among which was one for the support and government of the common schools, and one for the establishment and support of a State University.

In the year 1840 Thomas Reynolds was elected Governor, and M. M. Marmaduke Lieutenant-Governor over John B. Clark and John C. Edwards, candidates of the Whig party. The Eleventh General Assembly convened on the 16th day of November and was organized by the election of Sterling Price as Speaker, who afterwards became a conspicuous character in the State.

At the election in 1842 James B. Bowlin, James H. Relfe, Gustavus B. Bower and John Jameson were elected members of Congress.

The Legislature re-elected Lewis F. Lynne U. S. Senator. He did not long survive his second election, but died suddenly at his residence in St. Genevieve county, October 3rd, 1843, in his 48th year. David R. Atchison was appointed by the Governor to fill out his unexpired term.

Among the acts of the Legislature in '42 and '43, was one abolishing imprisonment for debt, and one providing for a convention to form a new Constitution for the State. During this year Judge John D. Leland, of the Second Judicial district, was im-

peached for want of legal qualification and other causes. The impeachment failed.

On the 9th of February, 1844, Governor Thomas Reynolds committed suicide at Jefferson City, giving as a reason for his rash act the violence of his political enemies. In the same year John C. Edwards was elected Governor and James Young Lieutenant-Governor over Charles H. Allen and William B. Almond, candidates of the Whig party.

At the session of 1844-5 Hon. David R. Atchison was elected to fill the vacancy occasioned by the death of Lewis F. Lynn. Thos. H. Benton was re-elected for six years.

The year 1844 was noted for the great rise and overflow of the Missouri and Mississippi rivers. There had been three great floods before; one in 1785, one in 1811, and another in 1836, but this proved to be the greatest and most disastrous of them all.

The year 1845 was made remarkable in the history of the country by the annexation of Texas to the Federal Union. It was hailed with joy by the Democratic party of Missouri, and they by resolution in a political meeting held in Jefferson City "hailed the annexation of Texas as the re-union of political friends."

At the August election sixty-six members of a Constitutional Convention were chosen to remodel the Constitution of the State or to make a new one. Of this convention Robert W. Wilson was Presi-

dent, Claiborne F. Jackson Vice President and R. Walker Secretary. This Constitution was submitted to the people at the election in 1846 and failed of adoption by about 9,000 votes.

War having been declared against Mexico about the middle of May, 1846, the Governor called for volunteers to join the army of the West, an expedition to Santa Fe.

Alexander W. Doniphan was made Colonel of the first regiment raised. Sterling Price resigned his seat in Congress to command a regiment, which speedily followed Col. Doniphan's command. A third call was made and Mc J. Daugherty was elected Colonel, but before the troops marched the President countermanded the order.

Gen. Price and his regiment behaved most gallantly and received the gratitude of the country, but it is no detriment to the memory of this brave man to say that the modest, brave and generous Doniphan was the Missouri hero of the Mexican war. So brilliant were his exploits, so manly and brave his bearing, and so successful all his engagements that one rarely hears the mention of any other officer in the Mexican war from Missouri.

During this year the Legislature memorialized Congress on the subject of building a railroad from Hannibal to St. Joseph, and the organization of a Territory west of the Missouri river.

In 1848 Austin A. King was elected Governor, and Thomas L. Price Lieutenant-Governor. At



this time James Bowlin, William V. N. Bay, James S. Green, Willard P. Hall and John S. Phelps were elected to Congress.

During the year 1848 the Legislature memorialized Congress on the subject of a railroad to the Pacific coast, for a geological survey of the State, for a grant of land for the construction of the Hannibal and St. Joseph and the Missouri and Mississippi railroads.

During the year 1849 St. Louis suffered from a great fire, which caught from the steamer White Cloud. Twenty-three steamboats were consumed. Many buildings were blown up to stop the progress of the fire, and several valuable lives were lost. About four hundred buildings were destroyed, a number of them large wholesale establishments. The steamers with their cargoes and the produce on the landing were valued at \$518,000, the burnt buildings at \$602,000, the merchandise at \$654,950, which, added to the furniture, provisions, clothing and other articles, made the whole loss about \$2,750,000, about two-thirds of it being covered by insurance.

The Asiatic cholera also broke out during the summer, and thousands became its victims. A gloom settled down upon the city and to a greater or less extent was felt all over the State. Many did not hesitate to pronounce it a scourge sent on the prosperous city for its pride and wickedness.

In the year 1851 the most remarkable political

event was the defeat of the Hon. Thomas H. Benton for U. S. Senator, which office he had held uninterruptedly for thirty years, and since the admission of the State into the Union. The cause of his defeat was evidently his position in regard to the admission of slavery into the territories. Henry S. Geyer, a lawyer of St. Louis, was elected as his successor. During this year the Legislature passed a bill providing for the education of the blind, for the education of the deaf and dumb, and an asylum for the insane. During this year work was commenced on the first railroad built in the State, called the "St. Louis and Pacific," though few at that time had the remotest idea that it was possible to build a railroad from St. Louis to the Pacific coast. Congress was also in this year memorialized for a grant of land to the North Missouri Railroad, also to the Lexington and Daviess County Railway.

In the year 1852 Sterling Price was elected Governor of the State and Wilson Brown Lieutenant, over Sam Winston and William King, candidates of the Whig party. The following were the members of Congress elected: Thomas H. Benton, Alfred W. Lamb, John G. Miller, Mordecai Oliver, John S. Phelps, Jas. G. Lindley, and Sam'l Caruthers. During this year there was a called session of the Legislature in the interest of the railways projected in the State, to consider the grants for land made to them by Congress.

In the year 1852 the great agitation which cul-

minated in civil strife and bloodshed was inaugurated in Missouri by the discussion of what was known as the "Jackson Resolution" of 1849. The resolutions that completely disrupted the Democratic party of Missouri were adopted by both houses of the 15th General Assembly and approved by the Governor on the 10th of March, 1849. Their purport was to the effect that in no part of the Federal Constitution is to be found any delegation of powers to Congress to legislate on the subject of slavery; that any organization of the territorial government excluding the citizens from any part of the Union from removing to such Territory with their slave property, would be an exercise of power by Congress inconsistent with the spirit of federal compact, insulting to the sovereignty and dignity of the slave States, and calculated to alienate the North and the South and ultimately lead to disunion; that the right to prohibit slavery in any Territory belongs exclusively to the people thereof; that in the event of the passage of any act by Congress conflicting with the above principles, Missouri will be found in hearty co-operation with the slave-holding States in all measures necessary for mutual protection against the encroachments of Northern fanaticism.

The opposition of Col. Benton to these resolutions, and especially to the last clause, which he very justly construed to mean secession, lost him his seat in the United States Senate. Refusing to

obey these resolutions, which were in the nature of instructions, he appealed directly to the people of the State, but the State was completely in the hands of the young and more radical Democracy, and his appeal was in vain. There was a bitter contest over them in the session of 1852. Benton denounced the resolutions and Jackson and Price denounced Benton, but the pro-slavery sentiment everywhere prevailed. The political excitement was at fever heat and parties were so divided that the election of a Senator was an impossibility. The election was postponed, after an unsuccessful ballot, until the next fall at a special session, but it was found that no better feeling prevailed and the election went over to the next session. Hon. Trusten Polk was elected in 1856 to succeed Gov. Price, and was very soon thereafter made U. S. Senator.

On the 19th day of December, 1856, the Legislature convened. Gov. Polk resigned and was succeeded by Hancock Jackson, Lieutenant-Governor, who presided as Governor until the election of Robert Stewart.

The administration of Governor Stewart was marked by great zeal in the interest of the railroads which had been projected, and especially the Hannibal and St. Joseph. Very considerable attention was also given to the border disturbances along the line of Missouri and Kansas.

In the year 1860 Claiborne F. Jackson was elected

Governor and Thos. C. Reynolds Lieutenant. Frank P. Blair, Jas. S. Rollins, John B. Clark, Sr., E. H. Norton, John W. Reed, John S. Phelps and John W. Noel were elected to Congress.

Early in the year 1861, at the suggestion of Governor Jackson, the Legislature passed a bill calling for a Constitutional Convention, or rather a convention which should determine whether Missouri should remain in the Federal Union or identify her fortunes with the Confederacy of the seceding States.

At the time of election of delegates, the sentiment of the people was overwhelmingly in favor of the Union, but at the same time, inconsistently enough, as some thought, opposed to coercion.

The administration at Jefferson City was very decidedly in sympathy with the Confederacy, and, notwithstanding the Union sentiment of the people as expressed through their convention, preparations for carrying the State out of the Union, under the plea of resisting invasion, went forward vigorously.

On the 10th of May, 1861, the United States troops under Gen. Lyons took possession of Camp Jackson, in the city of St. Louis, which was the commencement of the civil strife in the State of Missouri.



## CHAPTER II.

## CIVIL WAR IN MISSOURI.

On the 13th day of May Governor Jackson and the State officers abandoned the capitol and took up their quarters at Boonville, Governor Jackson having issued his proclamation calling for fifty thousand volunteers as a State guard, and made General Sterling Price Commander-in-Chief.

The army gathered at Boonville, where the first battle of the war in Missouri was fought, General Lyon having marched from St. Louis to Jefferson City and from thence to Boonville. The State troops were routed and took refuge at Lexington, and thence marched to Southwest Missouri.

The State convention assembled at Jefferson City on the 22d day of July and declared the office of Governor and Lieutenant-Governor vacant. Hamilton R. Gamble, of St. Louis, was chosen Provisional Governor, and Willard P. Hall Lieutenant. Mordecai Oliver was made Secretary of State, to hold office until the November election.

On account of the continued hostilities throughout the State, the convention re-assembled on the 11th day of October. The State election was postponed till 1862. It was provided that the Provisional Government should continue till that time.



During the year 1861 Missouri was sadly devastated and its inhabitants suffered untold hardships. There were not less than sixty battles and skirmishes between the Federal forces and the Confederate troops, or those sympathizing with the Southern cause, during the year. Many of its citizens favored the South from honest convictions that they were doing their duty to the State by opposing the measures of the Federal Government, and were undoubtedly conscientious in their convictions. The first year of the war was a severe one to the people generally, and all departments of industry were seriously affected by its operations.

In 1862 Robert Wilson, President of the Constitutional Convention, and John B. Henderson were appointed by the acting government United States Senators to fill the seats made vacant by the secession of Truett Polk and Waldo P. Johnson, who had united their fortunes with the Confederacy. The State convention met again pursuant to adjournment June 3, 1862. Judge Breckenridge, of St. Louis, introduced a bill for the gradual emancipation of the slaves. William A. Hall, of Randolph, moved to table the bill, which motion prevailed; the vote being yeas 52, nays 19.

At this session of the convention a bill was passed disfranchising all persons who had been engaged in rebellion since December 17, 1861.

In 1863 the subject of the emancipation of the slaves was the chief subject of discussion, an or-

dinance being passed by the convention which provided for gradual emancipation.

In this year B. Gratz Brown, of St. Louis, was elected to the United States Senate over James O. Broadhead, and John B. Henderson over John S. Phelps.

At the general election held in November, 1864, Thomas C. Fletcher was elected Governor, and George Smith, of Clinton county, Lieutenant-Governor.

## CHAPTER III.

## RECONSTRUCTION.

On the 6th day of January, 1865, the Constitutional Convention met in St. Louis and passed the following ordinance: "Be it ordained by the people of the State of Missouri in convention assembled, that hereafter in this State there shall be neither slavery nor involuntary servitude except in punishment of crime, whereof the party shall have been duly convicted; and all persons held to service or labor as slaves are hereby declared to be free." The ordinance was passed by a vote of 51 yeas to 4 nays; two members absent. The whole number of slaves in Missouri according to the census of 1860 was 114,931.

After the passage of the ordinance abolishing slavery a motion was made in the convention to pay loyal owners for their slaves. It was tabled by a vote of 44 yeas to 4 nays.

Governor Fletcher thereupon issued his proclamation declaring "that henceforth and forever no persons within the jurisdiction of the State shall be subject to any abridgement of liberty, except such as the law shall prescribe for the common good, or know any master but God."

The event was celebrated in St. Louis by the suspension of business during the day, and the

decoration of the houses with flags, and at night by an illumination. The convention proceeded to make a "New Constitution." The previous constitution had been in operation nearly forty-five years.

The New Constitution provided for a system of free schools, under which "gratuitous instruction was afforded to all between the ages of five and twenty years."

It provided that the Legislature should have no power to make compensation for emancipated slaves.

Another section prohibited any religious society from owning, if in the country, more than five acres of land, and if in a town or city, more than one acre. Also rendering void all legacies and devises to any minister or religious teacher as such and to any religious society. Another section established an oath of loyalty, which provided that persons who did not take the oath could not vote or hold any office or act as teacher in any school or preach or solemnize marriage or practice law.

The total vote on the adoption of the "New Constitution," on the 6th of June, was 85,578, of which 43,670 were in favor, and 41,808 against it. The Constitution was declared adopted.

The ousting ordinance produced intense excitement. Two judges of the Supreme Court, Judges Bay and Dryden, refused to vacate, and they were taken from their seats by the police, by whom

they were escorted as prisoners to the office of Recorder Wolff.

The clerk of the court was also summarily ejected.

The oath required of ministers, teachers, lawyers, etc., produced intense excitement throughout the State. The Missouri Baptists at their 13th annual meeting declared that the oath was in conflict with the Constitution of the United States and interfered with the freedom of the worshiping of God.

The Catholic Bishop forbade the clergy of his church to take the oath.

Quite a number of ministers were arrested and some were imprisoned, but upon trial nearly, if not all indictments failed. Many of the ablest ministers of the State removed to other States.

The Legislature of 1865-6 refused to entertain a bill for the abolition of the test oath as "to teachers, preachers and lawyers" by a vote of sixty-one to thirty.

A test case was made in St. Louis over the vote of Francis P. Blair, Jr., which the judges of election rejected, because he had not taken the oath. The State Supreme Court sustained the constitutionality of the test oath, one of the judges dissenting. An appeal was taken to the United States Supreme Court, where the test oath was decided unconstitutional, and the decision of the State court reversed.

At Cape Girardeau, in the month of June, some excitement was caused by the arrest of several sisters of charity, attached as teachers to the convent of a Catholic academy at that place, because they had not taken the oath, and Father O'Reagan, a Roman Catholic priest of the same county, was fined for solemnizing a marriage without having taken the oath. Governor Fletcher, on learning the decision of the court, remitted the fine. At Palmyra fourteen ministers who had not taken the oath were indicted for preaching. The cases were laid over until the February term of 1867, and were abandoned in consequence of the decision of the Supreme Court.

The Legislature which convened January, 1868, elected the Hon. Chas. D. Drake to the United States Senate, the nominee of the radical members of the body.

Early in December of the previous year a movement was set on foot which had for its ultimate objects universal amnesty and universal enfranchisement, together with important reforms in the revenue system and the civil service of the country. This movement had for its leader B. Gratz Brown, and was begun at a private meeting in St. Louis, but its influence was soon felt throughout the State. Brown was looked upon as the champion of the disfranchised class in their endeavor to regain the the rights of citizenship. He found in Carl Schurz



a powerful ally who rendered efficient aid to the liberal movement.

At the election in November, 1868, J. W. McClurg was elected Governor and E. O. Stanard Lieutenant-Governor, by a majority of 19,327 votes, over John S. Phelps and Norman J. Colman.

In Gov. McClurg's first message to the Legislature he called attention to the propriety and expediency of removing the political disabilities under which those citizens were then laboring who took part on the side of secession during the war, referring to the action of Congress on the subject of restoring "wayward States to their proper places to support and strengthen the general fabric so that it may be desirable, with those who have a right to decide, that it shall not much longer be considered in our own State as inconsistent with its safety to receive back as supports, individuals whose ability to uphold was but too well proved by their ability to pull down."

In January, 1869, Carl Schurz was elected to the United States Senate over John S. Phelps.

In the year 1870 B. Gratz Brown and J. J. Gravyly were elected Governor and Lieutenant-Governor, and what was called the liberal policy of the party was inaugurated. Enfranchisement was secured and many obnoxious acts were removed from the statute books of the State.

## CHAPTER IV.

## REORGANIZATION SECURED.

In 1873 Silas Woodson, of St. Joseph, Mo., was inaugurated Governor with Chas. P. Johnson as Lieutenant. In his first message Gov. Woodson said: "The people of Missouri, for the first time during the past decade, had elected the men of their choice as officers of government." He strongly appealed to the Legislature to sink the partisan in the patriot and to legislate for the common good. He pledged himself that, "while he was Governor the interest, honor and prosperity of the State should alone control his official acts." He opposed calling a Constitutional Convention, while admitting the Constitution in force contained many objectionable features; he recommended the appointment of a board of constitutional revisers, who should have charge of the whole matter and report all needed amendments.

At this session of the Legislature Lewis V. Bogy was elected to the United States Senate over John B. Henderson. After the election it was charged that money had been used to secure his election, but investigation did not sustain the charge.

In the year 1874 Chas. H. Hardin, of Audrain county, was elected Governor, and Norman J. Colman, of St. Louis, Lieutenant-Governor.

The administration of Gov. Hardin was one of the most quiet and uneventful in the State. While he discharged the duties of his office faithfully, he did so with less unfavorable criticism perhaps than any Governor elected in the State. The reason, perhaps, is found in the fact that Gov. Hardin was not a politician, and had no aspirations beyond making the State a faithful executive. Under his administration the bill creating the office of Railroad Commissioner was passed, and the Governor appointed the following gentlemen Commissioners under the new law—Harding, Marmaduke and Pratt.

In the year 1875 a State Constitutional Convention assembled in May. Waldo P. Johnson was elected President, a new Constitution was prepared and submitted to the people in October following, and adopted by an overwhelming majority. The labors of the convention were widely recognized as a great boon to the commonwealth. The new Constitution made the term of office for Governor four years instead of two, and in the fall of 1876 Gov. John S. Phelps was elected and Brockmeyer was elected Lieutenant-Governor.

Governor Phelps made an excellent executive, and under his administration general prosperity prevailed throughout the State.

In the year 1880 Thos. J. Crittenden, of Warrensburg, was elected Governor, and Robert Campbell, of Pike, was elected Lieutenant-Governor.

Under the administration of Gov. Crittenden the State enjoyed unprecedented prosperity ; the credit of the State, which had been good, became excellent, much of the indebtedness was paid, the laws were generally enforced, the robber bands which had so long infested the State were broken up—their leaders either killed or captured. The financial and moral condition of the State was better at the close of his administration than at any time since the war.

At the election held in 1884 John S. Marmaduke, of St. Louis, was elected Governor and A. P. Moorehouse, of Nodaway, was elected Lieutenant-Governor. Governor Marmaduke was elected by the smallest majority which any Governor had received since the war, but his administration, up to this writing, seems to have been eminently satisfactory to the party who elected him.

Having thus hastily sketched what may be called the political history of Missouri, it is proposed in the succeeding chapters to give some idea of the natural resources of the great State, of which we have ever felt proud to be called a citizen. Having traveled extensively over the State, the author can speak from personal observation. He may be permitted, therefore, to anticipate at least so much as to say that in point of natural resources, Missouri has no superior in the Union if indeed she has an equal.

## CHAPTER V.

## LOCATION AND RESOURCES.

The State of Missouri lies near the middle of the United States; is bounded by Iowa on the north; Illinois, Kentucky and Tennessee on the east; Arkansas on the south, and Nebraska, Kansas and the Indian Territory on the west. It has an area of 67,380 square miles, and contains 43,123,200 acres.

The Missouri river passing through the entire State from the northwest to the southeast divides the State into what is called North Missouri and South Missouri. It contains one hundred and fourteen counties, seventy of which lie on the south side of the Missouri river and forty-four on the north.

The counties on the north side of the river are exceedingly rich and fertile, and about equally divided into timber and prairie land. They are well watered by streams which traverse them, and in almost every county there are living springs, and water can be obtained by digging, in many places, only a short depth.

The counties lying along the Mississippi north of the Missouri, and along the Missouri its entire length from the Mississippi to the Iowa line, are remarkable for the depth and richness of the soil. Prior to the war they were called the hemp-grow-



ing counties of the State, and it is a well known fact that soil that will produce good hemp will grow anything which can be raised in this latitude. The interior counties of the north are grain and tobacco growing counties, but in the last few years many parts have been largely devoted to grazing purposes.

Blue-grass, that wonderful product which is so nutritious as to support the cattle and sheep of this section without any other feed, grows as luxuriantly in many of these counties as it does in the famous "blue-grass" counties of Kentucky. Timothy grass is also a great favorite with the farmers of this section, and it is grown in great quantities, and much of it is sold in the St. Louis market.

On the south side of the Missouri, the counties lying on the river are the richest agricultural district of the State, and with the exception of the counties below Jefferson City, it is doubtful whether the soil is surpassed anywhere on the continent. The counties of Jackson, La Fayette, Saline and Pettis are famous throughout the West for their marvellous productiveness.

The soil is of such a nature as to endure either drouth or excessive rains without serious injury. In case of heavy rains the sandy soil permits the water to sink rapidly, and in case of severe drouth the moisture from beneath finds its way easily to the surface. The interior counties of South Mis-



souri are not so rich, but on account of the milder climate and abundance of pure water, they are becoming famous for stock-growing. The rougher parts of the State are becoming fruit-growing counties, and the opinion has been expressed that the mountainous regions equal France as a grape-producing country. It is destined to be the great orchard of the State.

In addition to the wonderful fertility of the soil of Missouri, both north and south of the river, the State is rich in deposits of minerals and coal.

The whole of North Missouri, and especially the central part, is underlaid with rich veins of coal, much of which is now being mined, particularly along the lines of the leading railroads of this section. On the south side, not only does coal abound, but there are mines of lead, zinc and iron. It is said that "Iron Mountain" alone would furnish the world with all the iron it needs for a thousand years.

On this subject a writer has said: "Mineral coal has been one of the potential elements in the progress of the last century. It has been the motive power in commerce and manufactures. Missouri has an abundance of this most useful mineral to supply all the prospective demands of future generations. The State has nearly all the best bituminous varieties. Prior to the geological survey, very little was known of the extent of the Missouri coal-beds." But the first year of that

survey traced the southeastern boundary of the coal field from the mouth of the Des Moines through Clark, Lewis, Shelby, Monroe, Audrain, Boone, Cooper, Pettis, Henry, St. Clair, Bates, Vernon, and Barton, into the Indian Territory, and proved that every county on the northwest of this line is underlaid with coal-measures, giving to the State an area of 26,000 square miles of coal strata, which, if but one foot in thickness, would yield 26,000,000,000 tons of workable coal; besides it is well known that a large part of this area contains from three to thirty feet of workable coal. The economical value of this coal is so great as to baffle the imagination when attempting to trace its influence in domestic life, in navigation and manufactures.

Its cheering rays of light and heat shed abroad the light of civilization, and its motive power propels the ships, the trains and the machinery of the nations. Coal, crystallized, becomes diamond, and reflects light, but ignited it surpasses the diamond and becomes light itself, heat and power.

Of the Iron Mountain the same writer says: "It is two hundred feet high and covers an area of five hundred acres and is made up almost entirely of this metal in its purest form. The quantity above the surface of the valley is estimated at 200,000,000 tons. Fine beds of this ore are also found at the Buford ore-bed, at the Bogy mountain, at Russell mountain, at the James Iron Works, and other lo-

calities in Phelps county and in sections two, three, ten and eleven, of township 35, range four, west, in Pulaski county.

“Silicious specular oxide of iron exists in vast quantities in Pilot Knob, where it has been worked for many years. The specular and magnetic oxides fill large veins in the porphyry of Shepherd Mountain. It is a very pure ore, and large quantities have been mined and smelted. All these ores are well adapted to the manufacture of pig metals, and the most of them are suitable for blooms by the Catalan process, and steel by the Bessemer and other modes. Hematite of good quality is very common in large deposits in the magnesian limestone series.”

The lead mines already opened are more than five hundred, and the area in which lead ore is found is about 7,000 square miles. Copper mines are also found in Shannon, Madison and Franklin counties. “Deposits of copper have been found in Dent, Crawford, Benton, Greene, Lawrence, Dade, Taney, Dallas, Phelps, Reynolds and Wright counties.”

Zinc ores have long been known to exist in considerable quantities in the mines of the State, and several extensive veins of zinc were long since known. Cobalt and nickel are found at Mine La-Motte. Manganese and silver in small quantities exist in nearly all the lead mines of the State. Platinum is reported in Madison county. Marble

has also been found and worked in considerable quantities, in southeastern counties of the State. Considerable quantities have been used in buildings in St. Louis.

Limestone exists in great abundance all over the State, and the most remarkable "quarry" in the world of building stone is found at Warrensburg. Much of it is being used, especially in St. Louis and Kansas City. In the quarry it is seamless and is taken out in solid blocks or squares as may be desired. It is comparatively soft when removed from the quarry, but hardens on exposure to the atmosphere and light.

All varieties of timbers used in the various industries of the country, from the hardest oaks to the most beautiful pines, "suitable for buildings, machinery, carriages, cars, wagons and various kinds of cabinet work," are found in the State in abundance.

Water courses abound throughout the State and in the south and southwest are found the largest springs in the world. "Some of these discharge 11,000,000 cubic feet per diem, forming streams whose waters never freeze, nor vary in quantity by wet or dry seasons."

## CHAPTER VI.

## RELIGIOUS DENOMINATIONS.

A brief history of the religious denominations of the State will be of interest to our readers, and especially as it will afford some idea of the field in which the pioneer preacher, whose career is to be sketched in this volume, accomplished such grand results for primitive New Testament Christianity. It will be seen that the denominations were already in the field and held possession when the first preachers of the Christian Church came to the State.

It must also be remembered that the denominations were constantly reinforced by the constant stream of immigration from the older States, while the Christian Church had no following in the States from which this population came, except in the State of Kentucky, and even there their numbers were quite insignificant. Whatever, therefore, the early preachers accomplished in building up the Christian Church was clear gain.

## THE BAPTIST CHURCH.

The first Protestant church organization in the State of Missouri of which any record is found was a Baptist church near Jackson, in Cape Girardeau county. This is indeed supposed to be the first



church organized by any anti-Catholic party in the Territory of Missouri.

The church house was built of hewn logs, two logs in length, joined together at the pulpit in the middle of one side, and one log in width, with a door in the middle of the end. This old house, which stood for a great while, has fallen into decay and has been torn down; the congregation has removed into the town of Jackson, and is to-day a representative Baptist church. This church was organized in the year 1806 by the Rev. David Green. The Baptists have grown from this one congregation to over fourteen hundred in the State, and claim a membership of over 90,000.

Baptist ministers commenced their labors in the State as early as the year 1799, when at least one person was baptized into the faith. David Green, who organized the first Baptist church, died in 1809, and the place of his burial is not now known, which fact alone prevents the Baptists from erecting a suitable monument to his memory.

The next Baptist church was organized near where St. Louis now stands, and was called Fee-Fee, after a stream of that name which flowed near by. This church still exists.

In 1816 the first association of Baptists was formed. It was composed of seven churches, all then known in that part of the territory, and was held with the Bethel Church, the church planted



near Jackson by Rev. Green. It was known as the Bethel Association.

In 1817 the Baptist Missionary Society of the East sent out the Rev. John M. Peck and the Rev. James E. Welch, who were young men of liberal education and great physical strength. They gave themselves wholly to the work of the ministry. Mr. Peck was the author of the earliest "Gazetteer" of the Territory of Missouri, and by the facts which he was enabled to publish induced many excellent people to move into the State.

"Elder Welch gave himself exclusively to the work of a traveling preacher. He founded many churches and was very useful in organizing Sunday schools." He lived to a great age, and enjoyed the pleasure of seeing the denomination over whose early efforts he watched with so much care, and to the growth of which he contributed freely the best years of his life, become a great body of earnest, cultivated and devoted workers in all things that contributed to the elevation of the human family.

The next minister of any prominence who came into the State was the Rev. T. P. Greene, from Kentucky, who settled at Jackson, in Cape Girardeau county.

In the year 1817 a second association was formed, which was at first called the Missouri Association, but which is now the St. Louis Association.

In the year 1833 an effort was made by Elders Thomas Fristoe, Ebenezer Rogers, and Fielding Wilhoite to organize a State association, to enable the Baptists throughout the State to act in concert in carrying out their missionary efforts.

In August, 1834, a general meeting was held in Providence Church, Callaway county, and there was begun the organization which is now known as the General Association of Missouri Baptists.

At this association the Rev. Jeremiah Vardeman, so widely known in Kentucky, and who had but recently removed to Missouri, was made moderator, and the Rev. R. S. Thomas, afterwards a professor in the Missouri University, was made clerk.

There was also at one time an association called the Baptist Convention of Southern Missouri, but the two bodies after awhile became one.

To this General Association, by common consent of the Baptist churches, is committed the State mission work, together with denominational education, foreign missions, and the extended circulation of religious literature.

The two colleges which the General Association has especially under its care are William Jewell College, at Liberty, Missouri, and Stephens' College, at Columbia. The latter is a female school and was named for the largest contributor to its funds.

In addition to these, the Baptists have had under their control the following, which in a large

measure contributed to their prosperity as a denomination: La Grange College, at La Grange, Missouri, under the presidency of J. F. Cook, LL. D.; Baptist Female College, at Lexington, Missouri; Hardin College, Mexico, Missouri; Louisiana College, at Louisiana, Missouri, and Mount Pleasant College, Huntsville, Missouri. Of these the colleges at Huntsville and Louisiana have been suspended.

The leading paper and organ of the Baptist churches in Missouri is the "Central Baptist," published at St. Louis. The "Battle Flag," published by the Rev. D. B. Ray, is widely circulated, but whether endorsed by the General Association is not known.

There were in Missouri, as shown by the annual report for 1885, sixty-one associations, one thousand and four hundred churches, eight hundred and twenty-four ministers and eighty-nine thousand six hundred and fifty church members.

#### CONGREGATIONAL CHURCH.

The Congregational Church has not been regarded as a Western institution, but as early as the year 1814 the Rev. Samuel J. Mills, of Torrington, Connecticut, and Rev. Daniel Smith, of Bennington, Vermont, were sent out into the "Far West" as missionaries by the Massachusetts Congregational Home Missionary Society.

They preached in St. Louis November 6th, 1814, the first regular Protestant sermons ever preached in St. Louis. A service had now and then been held by an itinerating Methodist minister in the court house. St. Louis was a French town of about two thousand, and about three-fourths of these were Catholics. Stephen Hemstead, a Congregationalist from New London, Connecticut, then resided there, and he made ready for these ministers, and says whenever they preached they had crowded houses.

In 1816 Rev. Samuel Giddings, from Connecticut, was sent to St. Louis. He came 1,200 miles on horseback, preaching along the way, and reached St. Louis April 6th. He immediately commenced missionary work.

In November, 1817, he organized the first Protestant church in the city, consisting of ten members. The first elders of this church were Stephen Hemstead and Thomas Osborne, the only male members of the church.

Rev. Mr. Giddings, who was supported by the missionary society of the Congregational Church, organized some seventeen churches in the vicinity of St. Louis. Some fifty other missionaries were sent out and sustained by the same Connecticut missionary society, to labor in this region of country. But the churches founded, although made up very largely of Congregationalists who had immi-

grated to the West, were Presbyterian in their order.

This fact seems almost unaccountable, but when it is remembered that the chief difference at this time which existed between the Congregationalists and Presbyterians was in the form of government, it can be seen how their ministers would find themselves at home among Presbyterians, and since a majority of those emigrating to Missouri were Presbyterians rather than Congregational, the churches formed by these missionaries became Presbyterian churches.

There was no Congregational church founded in Missouri until about the year 1850 or '52, although her ministers and missionaries had been at work since 1814.

"In the year 1847 Dr. Francis M. Post, of Vermont, and professor in Illinois College in Jacksonville, was called to the pastorate of the Third Presbyterian Church in St. Louis." Dr. Post, preferring to remain in his own church, which was Congregational, declined to become the pastor. The church, being made up almost entirely of Congregationalists, invited him, through a petition signed by a number of the leading members, to preach a sermon upon the character of the Congregational church policy and the expediency of organizing in St. Louis a church of that order. In obedience to the request Dr. Post preached an exhaustive discourse on January 11th, 1852. On the 14th of



March following a church was organized under the name of First Trinitarian Congregational Church of St. Louis.

The next Congregational church was organized at Hannibal. The next at New Cambria, a Welch church, in the year 1864.

During the year 1865 fifteen churches were organized. Rev. E. B. Turner was chosen superintendent of Home Missions in the State and has held the office for eleven years. The General Conference of Churches was organized in 1865, which was afterwards called the General Association.

In 1866 sixteen churches were formed. Nearly all these, as well as those formerly organized, were in North Missouri, along the line of the Hannibal and St. Joseph railroad.

In the year 1875 there were seventy churches in Missouri, forty-one ministers, over three thousand members, two colleges, and one newspaper published in St. Louis by Robert West. Since the year 1875 the growth has been rapid and the numbers greatly augmented, especially by the large immigration which has poured into the State from the East and North where the denomination is very strong.

#### THE CHRISTIAN CHURCH.

The first preachers of the Christian Church were Elders Thomas McBride and Samuel Rogers. These



men, it is thought, came to Missouri about the time the State was admitted into the Union. They traveled from settlement to settlement, carrying a blanket on which to sleep, provisions and the indispensable coffee-pot, the distance between settlements being often so great that they must needs "camp out" by the wayside.

Elder McBride died long since in Oregon, whither he had gone with his sons, one of whom, it is thought, was at one time Congressman from that State, and one of the grandsons perhaps a Judge in Utah some years since.

Elder Rogers died in Kentucky at about 90 years of age. He was a most remarkable man. Nature endowed him most richly. He had a strong body, a vigorous intellect, a splendid voice, and was esteemed a natural orator. Two of his sons—John I. and William C.—became prominent ministers in the church of their father, and are still in active service.

During the ten years preceding 1837 a large number of pioneer preachers came into the State from Kentucky. Among these were the names of Joel H. Haden, T. M. Allen, M. P. Wills, F. R. Palmer, Absalom Rice, James Love, Jacob and Joseph Coons, Jacob Creath, Esthan Ballinger, Allen Wright, M. Sidenor, Henry Thomas, Duke Young and Dr. Ferris.

At the first all these men were evangelists and traveled extensively, especially over the country

lying along the Missouri river, and held many protracted meetings. When congregations were formed elders were chosen out of their number and the care of the congregation committed to them, while these ministers gave themselves to the work of evangelizing. Of those named not one survives. Many of them will be noticed in the succeeding chapters of this volume.

As the early churches of this body kept no record, as a rule, beyond the mere list of their membership, it is quite difficult to obtain accurate information regarding them.

The church in Fulton was organized in the year 1820, and was composed of seven members, six of whom were females. Before this, however, Antioch, in Callaway; Bear Creek, in Boone, and Richland and Mount Pleasant churches, in Howard county were in existence. About the same time churches were organized in the counties of Monroe, Marion and Pike.

On the south side of the river even earlier than this, perhaps, churches were organized in Franklin, and LaFayette. Subsequently in Pettis county and Greene. Elders Rogers and McBride organized many congregations between the years 1825 and 1830.

The First Church in St. Louis, now 17th and Olive streets, was organized by R. B. Fife in his own parlors in October or November, 1836. The first resident preacher was Dr. W. H. Hopson. The

church now numbers in the State something over sixty-five thousand members, and has about seven hundred and fifty congregations.

It has three State schools: Christian University, located at Canton, Missouri; Christian Female College, at Columbia, and the Female Orphan School at Camden Point. The oldest church in Missouri is at Dover, in La Fayette county. It has held an annual meeting in August from its first organization.

"In numbers, wealth, general culture, social position and influence and in piety, the membership of the Christian Church will compare favorably with that of other religious organizations."

The "Christian-Evangelist," published in St. Louis, is the only weekly paper of the church in the State. The "Christian Quarterly" is published by Dr. Herndon at Columbia, Missouri.

#### CUMBERLAND PRESBYTERIAN CHURCH.

The first Presbytery of this denomination was organized in 1820, in Pike county, Missouri, with four ministers, being the entire ministerial force in Missouri, Illinois and Arkansas.

There are now in the State of Missouri twelve Presbyteries, three Synods, about two hundred and twenty-five preachers, and about twenty thousand members. The Board of Missions is located at St. Louis, as is also the paper of the denomination.

## METHODIST EPISCOPAL CHURCH.

The first Methodist minister who preached in Missouri was the Rev. John Clark, a Georgian by birth, who resided on the American Bottom in Illinois, below where the city of Alton now stands. He commenced his labors about the year 1803, and as the territory was then Catholic and up to 1803 belonged to France, a Protestant could not preach or hold services in the territory except by consent of both the civil and ecclesiastical authorities. Mr. Clark would cross the river at night in a skiff and preach and return to Illinois before daylight, and thus evade the vigilance of the officers. The first congregation which he gathered was at a place called Cold Water, in St. Louis county.

At a conference held in September, 1806, in Greene county, Tennessee, over which Reverend Francis Asbury presided, eleven preachers were placed on trial. Among these was one John Travis, who was sent to the "Missouri Circuit." When young Travis was appointed to the Missouri Circuit, the understanding was that he was to visit the settlements in Missouri, which then extended from what is now Pike county on the north to Pemiscott county on the south, and to a distance from twenty to thirty miles west of the river.

At this time, when the territory contained a population of about 16,000, there were no Methodists in the borders, unless it be the few that the Rev.

John Clark had gathered at Cold Water, in St. Louis county.

At the close of the conference year young Travis reported an aggregate of one hundred and six members, and two circuits—the Missouri and the Meramec. At the conference held at Chillicothe, Ohio, in 1870, Jesse Walker was appointed to the Missouri, and Edmund Wilcox to the Meramec circuit. These men in one year reported three circuits with two hundred members.

The new circuit was called Cold Water, and the ministers to serve the next year were: For the Missouri, Abram Amos; for Meramec, Joseph Oglesby; for Cold Water, John Crane. In 1809 these men reported a membership of five hundred and eighty-five, and an additional circuit, called Cape Girardeau. For the next two years a decrease was reported.

In 1810 there were four traveling preachers engaged in Missouri and a membership of five hundred and twenty-eight.

In 1820 there were fifteen traveling preachers and 2,079 members, occupying a territory four or five times greater than that occupied ten years before.

In the year 1830 there were only twenty-four preachers stationed in the State, and the entire membership, including Arkansas, was only 5,205. In 1836 "The Missouri Conference" proper was formed, and in 1840 there were 72 traveling and



177 local preachers, with a total membership of 13,922.

The next decade witnessed the division of the church and the formation of the M. E. Church, South. At the end of this decade there were in the M. E. Church, South, 25,272 members, with 133 traveling preachers and 183 local preachers.

As the division in the church was on account of the slavery question, the great body of preachers and people united with the M. E. Church, South, but in 1850 the M. E. Church had 43 traveling and 86 local preachers, and a membership of 3,273.

From 1850 to 1860 the prosperity of the M. E. Church, South, was greater than it had ever been. Schools and colleges were established throughout the State, and hundreds and thousands of young persons were in schools under the oversight of the church. In 1860 the church South, had 653 preachers and 487,578 members; the M. E. Church 195 preachers and 7,764 members, making a total of 848 preachers, and 56,521 members.

From 1860 to the close of the war, churches were destroyed and scattered and ministers of the Southern cause banished or self-exiled, so that no progress was made, but from 1865 to 1875, the work of reconstruction went forward rapidly, so that at the close of 1875, the M. E. Church reported 274 church houses with an estimated value of \$666,775; 388 Sabbath schools, with 19,961 scholars, and 34,156 church members, to which number



should be added about 3,000 Germans, who are members of the Methodist Church in Missouri, not included in the above estimate. The M. E. Church, South, reported for the same year 49,588 members, 443 churches, 430 Sabbath schools and 18,638 scholars.

The "Central Christian Advocate," a weekly journal of church news, is the organ of the M. E. Church, edited in 1875 by Benjamin St. James Fry, D. D. The schools of the M. E. Church, are Lewis College, Glasgow; and perhaps one at Macon and one near Springfield, Missouri.

The M. E. Church, South, has Central College at Fayette, and also a Female College, and probably a school at Glasgow, under the charge of Rev. Mr. R. Pritchett. Their organ is the "Christian Advocate," published by Rev. D. R. McAnally, at St. Louis.

The writer has no means of knowing what has been the progress of this church since 1875. The statistics given only reach to that point. But they have doubtless made a corresponding growth, as they are zealous and vigilant and continually at work, their itinerant system enabling them to reach regularly every part of the State.

#### PRESBYTERIAN CHURCH.

It is somewhat difficult to decide the question as between the Presbyterians and the Congregation-

alists, as to the claim of establishing the first Protestant church in St. Louis. The Congregationalists claim the ministers who founded the first Presbyterian church, sent out by the Connecticut Congregational Missionary Society. Certain it is, however, that the church instituted became the first Presbyterian Church in St. Louis. The first in the State was organized at Bellevue settlement, August 2, 1816, about 80 miles from St. Louis, and was called Concord. It had thirty members. The next was at Bonhomme, October 6, 1816, and the next at Buffalo, in Pike county, in May, 1817.

The first Presbytery was organized in 1817, by the Synod of Tennessee, with four ministers—Salmon Giddings, Timothy Flint, Thomas Donnell and John Matthews, and four churches—Concord, Bonhomme, Buffalo and St. Louis.

The first house of worship was completed in 1826, in St. Louis.

In 1838 the division of the Presbyterian Church, which resulted in the formation of what was called the "New School" church occurred. The division was not fully accomplished till the year 1840 or 1841. It of course produced quite a shock throughout the churches, but they gradually recovered, and the bitter feeling engendered gradually gave way, so that in the year 1860, the number of ministers upon the rolls of both branches of

the church was 109 and the number of churches 146.

In 1866 another division occurred, growing out of the war, and resulted in the formation of the Independent Synod of Missouri, which subsequently became a part of the General Assembly South.

The party which continued in connection with the General Assembly North, as it was called, united with the New School in the year 1870. Since then the Synod has steadily grown till it now numbers over 10,000 members in 210 churches, with 137 ministers.

This Synod is now composed of six Presbyteries: Ozark, Osage, Palmyra, Platte and St. Louis.

It has under its care but one institution of learning at the present time (1875). Lindenwood Female College, at St. Charles, Missouri. Since that time it has accepted Park College and is joint owner of the Ladies' College, at Independence, Missouri.

The "St. Louis Evangelist" is the organ of the Synod.

In 1874 the Independent Synod united its destiny with that part of the church known as the Southern Presbyterian Church. It has about 80 ministers, 140 churches, and 9,000 communicants. It has schools under its auspices at Lexington, Independence, Boonville and Fulton.

At Fulton is the Westminster for the education of young gentlemen, and the Synodical Female College. The "St. Louis Presbyterian" is the organ of this branch of the church.

Thus it will be seen that although this church began its work in 1814 and 16, it now numbers in both of its branches about 20,000 communicants. Its slow progress is doubtless to be accounted for by the fact that it has suffered two exciting divisions, and nothing is more detrimental to church growth than strife and division.

#### UNITED PRESBYTERIAN CHURCH.

In 1850 a union was brought about between the principal parts of the Associate and Associate Reformed churches of the Northern States, the new body taking the name of the "United Presbyterian Church of North America." In the year 1866, Missouri being open and free emigration began to flow in, particularly to the western part of the State. Among these were many United Presbyterians, and in two or three years little bands of this church were scattered all over the State.

The present Synod was organized at Warensburg, October 31, 1867, including all the State of Missouri west of Jefferson City. This body now (1875) contains — ministers and about five hundred members.

## UNITARIAN CHURCH.

This church is small in the State. It has at least two churches in St. Louis. Over one of these that distinguished scholar and philanthropist, W. G. Elliot, presided as pastor for thirty-seven years. The second is presided over by Reverend C. Larned. There is also a church of this order in Kansas City, to which the Rev. Robert Laird Collier ministers.

## PROTESTANT EPISCOPAL CHURCH.

The first services of this church were held by the Rev. John Ward in the city of St. Louis, on the 24th day of October, 1819.

Christ Church, to which the venerable Dr. Schuyler now preaches, was the first church organized, and early in the year 1825 the vestry began preparations for the erection of a church building. It was completed in 1830, and stood on a lot on Third and Chestnut, where the Merchants Exchange now stands.

The first Bishop, Kemper, came to St. Louis in 1836, and acted as Rector of Christ Church for some years. In this year the churches at Boonville, Fayette, St. Charles and Hannibal were founded. It has made slow progress and has never been a favorite church with the masses.

It was not until 1844 that a Bishop was chosen



for Missouri. In that year the Rev. Cicero Hawks was made Bishop and Rector of Christ Church. He continued Rector for ten years, and after that gave himself as Bishop of the whole diocese. He held the office for twenty-three years and died in 1868.

In 1868, in the month of September, Rev. C. F. Robertson of New York, was elected Bishop, and was consecrated in the city of New York, Bishop Smith of Kentucky officiating. Bishop Robertson\* still presides, and churches have been established in the principal towns and villages of the State.

We have no means of knowing the numerical strength of the church at this writing. "The Church News" is the church organ so far as it has one.

There are two distinct parties in the Episcopal Church, both among the clergy and the laity, the "High Church" and "Low Church." It is difficult for one on the outside to see how it is possible for these parties to live in one communion and under one bishop and be at peace. There is only one solution, and that is that they have learned to obey the apostolic injunction, "Receive ye one another, without respect to difference of opinion."

It is only in cities and towns that Episcopal churches have been organized. It is not known to the writer that a single church of this order has been established in the rural districts.

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\*Since dead.



## THE ROMAN CATHOLIC CHURCH.

The territory of Missouri, as has already been stated, was settled at the first by the French Catholics, and religious services were held from the very commencement of the settlements. It is supposed by some Catholics that there were priests on Missouri soil as early as 1750. The earliest written records of the Catholic Church in Missouri are found at St. Genevieve, the oldest town in the State, having been founded somewhere between 1735 and 1750.

Father Watson officiated at St. Genevieve as early as 1760, as shown by the records.

St. Louis, the next oldest church in the State, was founded February 12th, 1764.

A Jesuit priest by the name of Meurin officiated in St. Louis in the year 1766; after him a secular priest named Gibault.

The first church built for the worship of God west of Mississippi was an unhewn log house built on what is now the Cathedral Block. In 1776, Father Bernard, a Capuchin monk, was sent to take permanent charge of the village.

The church organized by this priest was probably the first organized in the State of Missouri, and it has had a steady growth to this date.

The first bishop of the church, Right Reverend William Louis Dubourg, came to St. Louis from New Orleans in 1818. On his coming the church

was "quickenened into life and wonderful growth."

At that time there were in what is now Missouri only four chapels, one at St. Genevieve, one at St. Louis, one at Florissant and one at New Madrid; and for the whole of upper Louisiana there were but seven priests. The first brick church was built by the Bishop in St. Louis shortly after his arrival.

The first school or seminary was founded at the Barrens, in Perry county. "This was the first college established west of the Mississippi." It has been transferred to St. Genevieve.

About the year 1834 another college was founded by this bishop, which was transferred to the Jesuits and became what is now known as the St. Louis University. This zealous bishop, who did so much for the Catholic Church in Missouri, was in the year 1826 transferred by the Pope from New Orleans to the See of Montauban, in France, and thence in 1883 to the archbishopric of Besancon, where he died, aged about 65 years.

The next bishop of Missouri was Rosatte, sent to St. Louis in 1826. Under his administration the Cathedral in St. Louis was erected, then regarded as the finest church edifice in the State.

Bishop Henrick was appointed first Coadjutor to Bishop Rosatte by Gregory XVI. in 1841, and succeeded to the See of St. Louis. He became archbishop in 1847.

The next bishop appointed for the diocese of

Missouri was the eloquent orator, Dr. Ryan, appointed in 1872. John J. Hogan was made Bishop of St. Joseph in 1868.

The church is also large in Kansas City, where Bishop Hogan resides. The number of Roman Catholics in Missouri is very great, though at this writing there is no means accessible of ascertaining the exact number.

## CHAPTER VII.

## EDUCATION.

The people of Missouri have from the beginning been ardent friends and supporters of public education. Believing that the prosperity of our republican Institution, as well as the perpetuity and success of Christianity and the prevalence of good morals, depend upon the intelligence and culture of the masses, they have always favored the most liberal provisions for the maintenance and support of the public schools.

The first Constitution for the State ordained that "one school or more shall be established in each township, as soon as practicable and necessary, where the poor shall be taught gratis."

The public school system, without being restricted to the poor, was adopted in the year 1839, at the suggestion of Governor Boggs. As early as that day the system "embraced a superintendent of common schools for the State, a board of commissioners for each county, and a board of trustees for each local district."

The policy of Missouri in the disposition of its revenues for educational purpose is concentration for higher education, diffusion for the intermediate and lower.

Free public schools for the education of children

of African descent form a part of the school system of the State, and are provided for in the organic law.

A normal school for the education of colored teachers, Lincoln Institute, is located at Jefferson City, and receives an annual appropriation from the General Assembly.

The provisions for the maintenance and support of the public schools are parts of the Constitution of the State, and cannot be changed except by an amendment.

There is a public school fund, set apart by law, and in addition, one-fourth of the entire revenue, exclusive of interest and sinking fund of the State, is applied to the support of the public schools. These funds are distributed by the State Superintendent to the several counties according to the number of children between the ages of six and twenty years. Public schools in the larger cities of the State have been granted special charters.

In the cities of St. Louis, St. Joseph and Kansas City, the public schools, together with the high schools, afford such admirable facilities for education that it has been found difficult, if indeed it is not impossible, for any private school, however good, to compete with them. It is safe to say that nine-tenths of both sexes in the cities mentioned received their entire education in the public schools. Whatever objections lie against them, and they are not without objections, the public



school has come to stay. It is therefore the part of wisdom that every good citizen should address himself to the task of their improvement.

Many of the denominational schools and colleges without endowment have been compelled to surrender in favor of the common school, because the impression prevails that better teaching is done in the latter than in the former, and tuition is free.

There are in the State however, quite a large number of private schools, more or less endowed, and many of them are doing grand work for the denominations to which they belong.

Of the denominational and State institutions the following is an alphabetical list as they existed at the time of our latest information concerning them. It is probable that some have fallen out of the way, and others may have come into existence.

*Alexander College* is located at Alexandria, Clark county, near the Iowa line, in the northeastern corner of the State. It was organized as a corporation, and Rev, S. J. Musgrove was made president during his life. It owns the building in which the school is conducted. It has a charter empowering it to confer honorary degrees; it has two distinct courses of study, collegiate and scientific. It is also a music school. It is not a sectarian school and belongs to no denomination, but the "Christian religion, a pure morality, and an

earnest philanthropy, are taught and enforced on principles common to all churches."

*Baptist College* is located in the city of Louisiana, Pike county, Missouri. It has a property worth about \$12,000. It is for both male and female. It has a preparatory department. It has also a collegiate department, and a high standard, required for examination graduation.

*Central College*, at Fayette, is the college of the Methodist Episcopal Church, South. It was established in the year 1835, but before it got fairly under way the building was destroyed by fire. Soon after the college was rebuilt, but a debt was allowed to accumulate against it, and it was sold. W. D. Sweeney, of Glasgow, was the purchaser, and it was by him presented to the M. E. Church, South. In the same year the school was organized under the name of the Howard High School, with Rev. W. T. Luckey as president. In the year 1854 the building was again burned down. In April, 1853, it was made the college of the M. E. Church, South, and the erection and endowment of a college of a high order was undertaken. Rev. J. Boyle, D. D., of St. Louis, was the first president of the New Board of Trustees, and Adam Hendrix was made treasurer. A charter was obtained at the session of the Legislature in 1855. The presidents of the college have served the institution in the following order: Rev. Nathan Scarritt, Rev. A. W. Morrison, Rev. W. H.

Anderson, D. D., prior to the war. It was suspended during the war, but among the first things of importance undertaken by the church after the war, it was determined to re-open the college and endow it with \$100,000. After the re-opening Rev. W. A. Smith, D. D., of St. Louis, was its first president, and died in its service. After the death of Dr. Smith the Rev. William M. Rush, as agent, completed the \$100,000 endowment, and provisional organization was effected with Rev. J. C. Wills, D. D., as president. Rev. E. R. Hendrix, D. D., son of the first treasurer, who was reared in the vicinity, was president of the college until he was made a bishop of the church. Under the efficient management and control of the faculty the college is steadily growing in influence and power as a factor in our Christian civilization in this great State.

*The Howard High School*, under the same management, for the education of ladies, was also located at Fayette.

*Central Wesleyan College*. This is a school which was established by the German Methodists, at Warrenton, as the Western Orphan Asylum and Educational Institute. It has since had its name changed to Central Wesleyan College and Orphan Asylum. The new building cost \$25,000, of which the citizens of Warren county contributed \$10,000. The building is said to be a very handsome one and would compare favorably with

many of the eastern college buildings. The college also owns a large body of land in the vicinity, has on it a good farm and a large orchard. The farm affords the students opportunity to work and pay their expenses. They also have a considerable endowment fund.

*College of the Christian Brothers*, in St. Louis, located at present on a commanding eminence in the western limits of the city, is a Catholic institution, and managed in the interests of the Catholic Church.

*Drury College* is located at Springfield, Missouri, and is under the auspices and control of the Congregational churches of Missouri. It is named for Samuel F. Drury, of Michigan, who has given to the college large gifts for its establishment. It is the particular aim of the college to fit teachers for successful work in the common schools. It therefore admits ladies to its halls and gives them the same advantages as are extended to young men.

*Grand River College*, at Edinburg, in Grundy county, was for a long time a private enterprise. Some years ago, after various fortunes, it was tendered to the Baptist Church, which occupied it, but what success has attended the effort is not now known.

*Hannibal College*, at Hannibal, in Marion county, declared when it was founded that they "proposed to found an institution which shall offer

facilities for acquiring a complete collegiate education on the principle that the influence and respectability of a people depended not so much upon their material wealth as upon their intelligence; believing, at the same time, that a thorough education would have a healthful influence upon the manners and morals of a people." The college property consisted of the building and thirty-five acres of land, donated by R. F. Lakenan, who was one of the original founders of the college and stood by it as a fast friend in all its vicissitudes and changes.

*Hardin College* is a female institution, and is located at Mexico and was named for Ex-Gov. Charles H. Hardin, who has been its largest patron. Indeed, it might be said without exaggeration that he is its founder and chief patron. His care of the college and his benefactions have been almost constant. He gave to it at the beginning \$37,000 and has given to it largely since. The college is under the control of a local board, and while it has been regarded as unsectarian, and has drawn its patronage from the whole community and the surrounding country without regard to party lines, it has all the while been under Baptist influence, of which church the Ex-Governor and his wife are consistent and zealous members. It has always been regarded as one of the very best institutions of the kind in the State.

*La Grange College*, located at La Grange, in



Lewis county, is under the control of the Baptists of the State. It was chartered March 12th, 1859. It was suspended during the war. After the war the building was repaired and the Rev. J. F. Cook, D. D., was called to the presidency. Under his administration it has been remarkably successful. Its graduates are successful teachers, lawyers and ministers, now scattered all over the western country.

*Lincoln Institute* is located at Jefferson City, is designed for the education of colored men and women for teachers in the public schools, is under a board of trustees appointed by the Governor, and receives an annual appropriation from the Legislature. The initiatory steps for the founding of Lincoln Institute were taken immediately after the close of the war, by the officers and enlisted men of the 62nd Regiment of United States colored Infantry, who gave a liberal amount as a nucleus for other subscriptions by benevolent citizens of the country. After the collection of several thousand dollars additional from churches and individuals, mostly in the East, and an appropriation from the State, the institution has been placed upon a permanent foundation. Tuition is virtually free. The Institute building is a substantial structure overlooking the city and the Missouri river. The school is in a flourishing condition.

*Lindenwood Female College*, at St. Charles, is under the control of the Presbyterians of Missouri,

but especially of St. Louis. The college is beautifully located. Major George C. Sibley, with his wife and Mr. and Mrs. Samuel S. Watson, gave the site and \$5,000, on condition that the Presbytery of St. Louis should give \$20,000 for the erection of a building, and though the conditions were not fully complied with; these generous friends, aided by citizens of St. Charles, accomplished their designs and established the school, which, under the presidency of Rev. Dr. J. H. Nixon, has become one of the best schools of the kind in the State. Its property is valuable, it is absolutely free from debt, and a beginning has been made of a permanent endowment.

*Marionville Collegiate Institute*, in Lawrence county, was organized by the teachers of the county in the hope of securing the aid of the State in making it the Normal School of the Southeast. Failing in this, the lands and effects were turned over to the Methodist Episcopal Church, in 1871, since which time there has been erected a substantial building of brick, in a beautiful grove, furnishing accommodation for from two hundred to three hundred students, and a school of academic grade is now being conducted in it. It is controlled by the St. Louis Conference of the Methodist Episcopal Church.

*Missouri School of Mines and Metallurgy* was the outgrowth of the distribution of the public lands donated by Congress to Missouri for indus-

trial education. The act of February, 1870, gave three-fourths of said land for the Agricultural College (subsequently located at Columbia) and one-fourth to the School of Mines and Metallurgy. The location was to be given to the community making the highest and best bid for it. The location was to be made by the Board of Curators of the University, who, after considering all the bids, gave it to Phelps county, and located the school at Rolla. The entire donation of Phelps county in bonds, lands, &c., was estimated at \$130,545. The first president was Professor Peat, and Charles P. Williams was made Director of the School of Mines. The school is a branch of Missouri University, and is reported annually in the catalogue of said University. The school possesses excellent mineralogical and geological collections, very complete apparatus and instruments for class-room demonstrations and field work, and a good library of technical works and journals. The laboratories are very complete, and are equipped as thoroughly as any in the West. The personal property of the school is valued at upwards of \$25,000.

*North Missouri State Normal School* is located at Kirksville, Missouri. It was started as a private enterprise. It was organized in 1867, and had been in successful operation for three years and a half when the State adopted it, without a change of faculty or plan of work. It was opened as a State Normal School, January 2, 1872.

Over four hundred teachers go out annually from this school to teach in the common schools of the West. To the State Teachers' Association, which met for the first time in St. Louis in 1856 are we indebted for the Normal Schools of the State. At the first meeting the honored and lamented educator, Horace Mann, was present and it is thought did much towards shaping its deliberations.

*St. Paul's College*, at Palmyra, is an Episcopal school, and is one of the oldest schools in the State. It went into operation under the name of "The Governor Clark Mission," because Governor Clark had made a donation of land to the Episcopal Church for the establishment of a school. When it was chartered, however, in the year 1852, its name was changed to St. Paul's College. W. B. Corbyn was the first president. It was suspended during the war, but resumed afterwards and is still in operation.

*Southeast Missouri Normal School* is located at Cape Girardeau. It was established by an act of the Legislature passed March 22, 1873. A number of points competed, but the Board of Regents located it at the above named place. L. H. Cheney was its first president, when it was opened with thirty-five students. It was taught at first in the public school building. The building which it now occupies was completed in 1875. The faculty of the school consisted of four gentlemen and three

ladies, and has been enlarged as the necessities required.

*State Normal*, for the second district, is located at Warrensburg. The county and city donated to the State a building worth \$200,000 and twenty acres of land. George P. Beard, A. M., was the first president and taught the first session in the public school building. "Immediately steps were taken towards erecting a suitable building on the Normal School grounds, and the work progressed so rapidly that the corner-stone was laid on the 6th of August, in the same year, and in June, 1872, the first story being ready for occupancy the school was removed to the new building. The edifice is of the Lombard Venetian style, eighty feet in width by one hundred and sixty in length. It contains thirty-six rooms, not including the Mansard story, and when completed will afford accommodations for eight hundred pupils."

*St. Louis University* is located on Washington avenue, and is one of the oldest schools in the State, having been founded in the year 1829. It is a Catholic school, and of course managed in the interest of the Roman Catholic Church.

*Stephens College* is a Baptist female school, located at Columbia, and named for Captain J. L. Stephens, the largest donor to its funds. It has been in successful operation for a great many years, and is now under the presidency of Rev. T.



W. Barrett, a popular minister of the Baptist Church.

*Synodical Female College* is located at Fulton, and is, as its name would indicate, under the care of the Presbyterian Synod of the State of Missouri. It was at the first placed under the presidency of Rev. W. H. Hill, D. D., but for some years has been under the care of Rev. Mr. Charles, president.

*Thayer College* is located at the village of Kidder, in Caldwell county, and is under the care of the Congregational Church. It has an elegant building and sufficient property to make it a most successful school, but it did not have smooth sailing for the first few years of its life, and is probably not in successful operation now.

*The University of Missouri*, located at Columbia, had its origin in an act of Congress donating to the State of Missouri two townships of land in each county for the support of a Seminary of learning. These lands were sold at a price so low that only \$75,000 were realized from the sale. The money was invested in the stock of the old bank of the State of Missouri. When it had grown to be \$100,000, the question of locating the University began to be agitated. These lands were ordered sold by the legislature in the year 1832. The popular idea at first seemed to be to scatter the various colleges of the University over the State, all to be under the management of one

board of curators. This plan, however, was finally abandoned, and Major James S. Rollins, then a member of the Legislature from Boone county, introduced a bill to locate the University. "The act provided that the site should contain at least fifty-five acres of land, in a compact form, within two miles of the county seat of the county of Cole, Cooper, Howard, Boone, Callaway or Saline." The Commissioners, all of whom resided outside of the counties named, canvassed the ground, received the bids, and gave the location to Columbia, Boone county having offered in land and money \$117,500. The University was located on the 24th day of June, 1839. It is stated as a fact that a man who could neither read nor write subscribed and paid \$3,000 to the State University of Missouri. The corner-stone of the main University building was laid on the 4th day of July, 1840. The principal address of the occasion was made by James L. Minor, of Jefferson City, Missouri. In 1840 Dr. John H. Lathrop, then a professor in Hamilton College, New York, was elected president, but did not take his seat till 1841. Dr. Lathrop resigned the presidency in 1848, and was succeeded by Rev. James Shannon, LL. D. President Shannon served six years and resigned. He was succeeded by Professor W. W. Hudson, who had been for many years professor of mathematics in the University. On the death of President Hudson, in 1859, B. B. Minor, of Virginia, was

made president. During the first year of the war the institution suspended, and the University was occupied by U. S. troops. In the year 1865, Dr. Lathrop was again elected president, having returned to the University in 1860. After the death of Dr. Lathrop, which occurred in the summer of 1866, Dr. Daniel Read was elected president. Up to the close of Dr. Lathrop's administration the University had been conducted simply as a college of arts, with its preparatory department, and had never really had a university organization. Its income had been small, and its facilities necessarily limited, but it had graduated many strong men and had created an "educational atmosphere," and was just ready to enter upon a broader field of usefulness than ever before. Dr. Read's election initiated the new era in the life of the University, which resulted in giving it a really university organization. "In pursuance of the new plan, the University was organized with first, the College proper, which has been retained, with a full and complete course in the classical and modern languages, in mathematics, in literature, and in the natural sciences. The studies are so adjusted as to include those of arts, science, letters and philosophy, allowing as large a liberty of choice as may be consistent with the college idea, and at the same time award an appropriate degree according to the course pursued." The schools now embraced in the University are the Normal,

or College of Instructive Teaching, which was opened in September, 1868; the Agricultural and Mechanical College, which commenced in 1870; the School of Mines and Metallurgy, which opened in November, 1871; the College of Law, commencing in October, 1872; the Medical College, which began in February, 1873, and the department of Analytical and Applied Chemistry, which commenced in May, 1873. Since this summary, other departments have been opened, especially the department of Civil Engineering. The location of the Agricultural and Mechanical College at Columbia cost the county \$60,000. Dr. Read resigned in December, 1874, his resignation to take effect in 1876, that he might fill out a half century as a college president. He was succeeded by Dr. Samuel S. Laws, the present incumbent. The University under Dr. Laws has taken on new life in every department. The large and elegant additions recently made to the University buildings, the increased endowment arising from the sale of lands, the large appropriations from the Legislature, the increased number of graduates from all the schools, all bear testimony to the great energy and special fitness of Dr. Laws for the position which he occupies. The admission of ladies to all the classes, the election of a lady principal and the granting to the pupils of the Female College, located at Columbia, access to the classes and lectures in the University, all mark progress in the



right direction. It only remains for the denominations of the State to locate their church or theological schools in the vicinity of the University, that while they teach theology and denominational peculiarities in their own halls, their students may matriculate for secular education in the University proper, to realize the ideal "State University."

*Washington University* is located in the city of St. Louis. It is not a denominational school. The charter granted February 12, 1857, declares that "no instruction, either sectarian in religion or partisan in politics, shall be allowed in any department of said University, and no sectarian or party test shall be allowed in the election of professors, teachers or other officers of said University, or in the admission of scholars thereto, or for any purpose whatever." It was formally opened on the 22d of April, 1857, by appropriate exercises at Academic Hall, and by an oration delivered by Edward Everett at Mercantile Library Hall. The University comprehends several colleges, Mary Institute for young ladies, Smith Academy, the college proper, the Polytechnic School, the Law School and the Manual Training School. It is already one of the best endowed and best equipped schools in the State. Under the management of that eminent scholar, and efficient executive officer, the lamented Chancellor Elliot, it rapidly pushed



to the front as one of the first educational institutions in the United States.

*William Jewell College*, a Baptist institution, is located at Liberty, in Clay county, Missouri. It was named in honor of William Jewell, M. D., of Columbia, Missouri. It was chartered in 1848. In 1854 the present commodious college buildings, situated on a commanding eminence, which overlooks the town, were erected. The property is valued at \$75,000 and is unencumbered. The endowment fund is worth \$100,000, though not all productive. It has eight distinctive schools, being organized on the university plan. The first president was E. S. Dulin, D. D., LL. D. He was succeeded by Rev. Robert W. Thomas, at one time a professor in the University of Missouri. He was succeeded by Rev. William Thompson, LL. D. He was succeeded by Rev. Thomas Rambout, of Louisville, Kentucky. At present the college has a chancellor and a president of the faculty, and is managed after the style of a first-class university. It is the denominational college of the Baptist people of the State, and a large number of young men have graduated from it, and are now filling responsible positions in the State and in the Baptist Church.

It is quite probable in these sketches will be found many inaccuracies, as the author has been compelled to rely, for the most part, on accounts of these institutions written several years

since. They have doubtless, most of them, made improvements since that time, that ought to have been mentioned in these pages. It is quite probable that very many respectable schools have been founded since these accounts were written, but it has not been possible to get sufficient information in reference to them to write any suitable notice. This brief outline, as already said, largely taken from the History of Missouri, by Davis and Darrie, and the Missouri Gazeteer, will give to the reader some idea of the educational facilities furnished the rising generation in this State.

The schools of the Christian Church will receive suitable notice in another part of this volume. It is hoped to make full and accurate statements concerning them.

If any one is disposed to criticise unfavorably this part of the volume, let it be remembered that it is intended to be the merest outline of these several institutions.

PART II

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THE CHRISTIAN CHURCH IN  
MISSOURI.



# CHURCHES OF CHRIST AND DECEASED MINISTERS.

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## CHAPTER I.

It is proposed to record in this volume such incidents in the lives of the pioneer preacher of "the current reformation" in Missouri and the early history of the Church of Christ in the State as can now be recalled by the few remaining contemporaries of those grand men, or gathered from the meager records that have been preserved. This task is undertaken with much hesitation, both on account of the meagerness of the material at hand, and serious misgivings as to my ability to do the work satisfactorily even to myself. I am to write of no ordinary men and of no ordinary religious movement.

Men who, on account of honest convictions and sincere love of the truth, abandoned the orthodoxy of their day and turned their backs upon the "denominations" to which their fathers had belonged, who identified themselves with a religious movement voted almost unanimously heretical; who committed themselves to a cause which had



no congregations, no church buildings, no newspapers, and no schools or colleges; men who went out with the plea for "New Testament Christianity" without any of the appendages or accretions of succeeding ages, without the hope of pecuniary support or earthly reward, were by no means ordinary men. A religious movement which in little more than fifty years has grown from the humblest beginning to a great body numbering more than a half—perhaps three-quarters—of a million of communicants in the United States, to say nothing of the congregations in other lands, with newspapers—weeklies, monthlies, quarterlies—with innumerable schools, academies, colleges and universities, is not to be regarded as an ordinary movement.

I can not therefore hope to write as I would desire of such men and such a movement, but I indulge the hope that some things may be recorded worthy of preservation.

The collection of material for such a work is extremely difficult, since very few of the pioneer preachers kept any account of their labors, and few if any of the churches have kept complete records. Church records among the early congregations consisted only of a list of names. There was such a dread of human creeds, and "man-made" church constitutions that there was not, as a rule, even a simple written covenant "to live

together after God's ordinance," at least such was not, except in rare instances, recorded.

With such facts as I have at my command, and such as may be furnished me as I progress, I enter upon my work, praying the blessings of God on this humble effort to preserve from oblivion the memory of these grand old soldiers of the cross.

It is proposed to begin with a narrative of such incidents as have fallen under my personal observation, or as have come to me so authenticated that I can vouch for their substantial accuracy.

#### RANDOLPH COUNTY.

About fifty years ago there came from Fayette county, Kentucky, a few families, some of whom had belonged to the "David's Fork Baptist Church," and settled in the eastern part of this county. They were young men of limited means, who had sought a new country that they might secure inexpensive homes and improve their financial condition. I recall the names of Roland T. Procter, James Heathman, John W. Buckner and Benj. Haley, with their wives and children. After their log cabins had been built and a few acres of land "cleared up" they began to think about the education of their children and a house of worship for themselves.

After many consultations and many delightful seasons of worship in their cabins, they deter-

mined to build a "school-house," which would also answer for the purpose of a house of worship. These sturdy young farmers, with some of their new neighbors, felled the forest trees and created a commodious log cabin, covered with boards weighted down with poles, daubed with mud, floored with puncheons, seated with benches made of split logs supported by pegs driven into the round parts of the logs. The window was made by the removal of a log from one side, a rude sash was inserted and oiled foolscap paper was substituted for glass. The chimney, which was wide and deep, was built of split logs and sticks, and daubed with mud or clay. The one door was made of boards and hinged and latched with a wooden contrivance which answered the purpose admirably.

The school-house completed, no teacher was at hand, and they were compelled to await his coming. He came ere long in the person of an Irish pedagogue, fresh from the sod, whose name was Allan Bass, whose accomplishments were that he could "read, write and cipher" as far as to "the rule of three," at which point any precocious boy that dared to reach it was invariably "turned back." His only fault, so far as now remembered, was that he would get drunk on Friday evening, remaining so till Monday morning, and it was often suspected that he was not duly sober then.

Meanwhile others had moved into the new settlement, and while all were busy building their cabins and "clearing up" their farms, they had found time to hold prayer-meetings and talk together on religious subjects. In fact there has never been a time in the history of the church when the subject of religion received more attention from the masses than about the beginning of the present century. It was therefore a subject that could not be ignored. It was a time of discussion, not so much about what men should do to be saved, as about what they should believe in order to be saved. Party spirit ran high and preaching was doctrinal, and discussion was earnest, sometimes bitter, even exceedingly bitter.

Most of these men already mentioned had heard Alexander Campbell and those associated with him preach in Kentucky, and had adopted the "views" which they were promulgating.

Roland T. Procter and his wife had identified themselves with the movement in Kentucky, and had been excluded from the Baptist Church for heresy. A number of others shared the same fate. My father and mother would have been of the number, but having already determined to remove to Missouri, they asked for and received a letter of commendation, which they never used, and which has been preserved among other family papers, and reads as follows :

*The Baptist Church of Jesus Christ, David's Fork, Fayette County, Kentucky.*—This is to certify that our brother, Benjamin Haley, and his wife Eliza, are members, in full fellowship and good standing with us, and will be legally dismissed from us when joined to another Baptist Church of the same faith and order.

Signed by order of the church the first Saturday in September, 1833.

JAMES DAWSON, Clerk.

Others held letters of the same purport. After many consultations, it was determined to look out a preacher, but where could he be found? was the question.

It occurred to them that an effort should be made to harmonize the neighborhood on the subject of religion. They had heard of a preacher some twenty or thirty miles away, who claimed to belong to "the Church of Christ," without any prefix or suffix.

He desired to be called simply a Christian preacher. He had no creed book but the Bible, and held that the "New Testament" was the only and sufficient rule of practice. He taught that "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation," that to become a Christian "one must believe on the Lord Jesus with all the heart, repent of his sins, confess with his mouth what he believes with his heart concerning the Lord Jesus,



and be immersed in the name or by the authority of Jesus Christ, into the name of the Father, and the Son, and the Holy Spirit," that all who thus obeyed him were Christians and brethren, and ought to be united in the one body.

It was thought possible that such a preacher with such teachings might suit the community. Accordingly a visit was made to him by one of the number; a comparison of views was had, and they found themselves in such accord that the preacher was invited to visit them and preach for them. He came and made an eloquent plea for the "old paths," the "primitive gospel," and the "ancient order of things." His preaching produced intense excitement. Some discovered that he did not preach the "Trinity," nor the doctrine of "election and reprobation," nor "irresistible grace," nor "regeneration before faith in order to faith," nor "the special operation of the Holy Spirit on the sinner's heart in order to illuminate him so that he could understand the gospel and believe." He contented himself with preaching "Jesus Christ and him crucified," believing that the gospel of Christ is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

At the close of the meeting, seven of those named above, having first given themselves to the Lord Jesus, gave themselves to one another, thus

forming a Church of Christ, builded on the foundation of apostles and prophets, Jesus Christ himself being the corner-stone.

At this meeting Mrs. J. W. Buckner was, upon her confession of faith in Christ, baptized "for the remission of sins," being the first person thus baptized in the county, so far as I have ever heard. Thus was founded the first Christian Church in Randolph county, known as "the Church of Christ at Antioch."

Of the "charter members" of this church, Mrs. Elizabeth Heathman (now Holloway) only survives, and she, full of years and faithful still, is daily expecting the summons calling her home to join the dear brethren and sisters of this little band, all of whom continued faithful unto death.

This church prospered from the beginning, because the faithful little band "continued steadfastly in the apostles' doctrine, and in the fellowship and in the breaking of bread and in prayer." Whether a preacher was present or not, they met together on "the first day of the week" and kept the ordinance.

The country was rapidly filling up, some brethren from Kentucky among them, but the principal growth was in the conversion of their neighbors. Every one who came into the community was visited and urged to attend the meetings. It was only a few years till it became one of the largest congregations in the county. It held its promi-

nence for many years. From this congregation came out a number of preachers, some of whom are widely, and all of them favorably, known.

Alexander Procter, whose father and mother have been mentioned, was baptized at Antioch. Those who knew his father and mother have felt no surprise at the greatness of his intellect, the purity of his life, and the beautiful simplicity of his character. He has indeed proved himself a worthy son of most worthy parents.

William Morton Featherston, than whom there is no worthier and few more useful preachers, was baptized here. Eugene Lampton, so widely and so favorably known as a preacher of ability, especially in Illinois, where he has labored the greater part of his time for the past twenty years, was also baptized here. Allen Knight, now of Ohio, a popular pastor and an excellent preacher, was also baptized at Antioch. Henry H. Haley, the accomplished scholar, the polished gentleman, the successful pastor and the eloquent preacher (now passed to his reward), as well as the writer of these pages, was also baptized at Antioch.

It is doubtful whether or not another church in the State has made such a record so far as sending out preachers is concerned. The secret of their success in this direction, was that they watched for and developed the talent of their young men and encouraged them to enter the ministry.

The old church in late years, chiefly on account

of the organization of the church at Moberly, has fallen somewhat behind, but they still maintain their organization and their worship, and have quite recently had a meeting in which there was a large gathering







*Allen Wright*

## CHAPTER II.

## ALLEN WRIGHT.

The preacher to whom reference has been made, and who founded the church at Antioch, was Allen Wright, of blessed memory. He was born in Wayne county, Kentucky, November 19th, 1809, was the son of Evan and Rebecca Wright. On the 3rd of July, 1828, he was married to Elizabeth Summers. Shortly after this he removed to Alabama, where he remained a short time. He then removed to Vermillion county, Illinois, near Danville, where his oldest son, James N., was born. In 1850, he came to Missouri and settled on a farm in the western part of Randolph county.

He was above six feet in height, perfectly erect, and weighed probably one hundred and seventy-five pounds. He was broad-shouldered and somewhat angular. His hair was brown, but from early manhood he had been quite bald. His eyes were blue, bordering on grey. His complexion fair, and his expression earnest, cheerful and benevolent. His voice was strong and clear, yet soft as a lute. He sang well. Many a time have I seen a large audience moved to tears while he sang alone some favorite hymn at the beginning of the service and before he had spoken a word.

He was not a scholarly man, but spoke and

wrote his vernacular correctly. I do not know what educational advantages he enjoyed, but he was an educated man only in the sense that he was trained to think accurately and investigate earnestly. He read much and thought profoundly. As a preacher he was argumentative and logical, as an exhorter he was not excelled, even in those days of splendid exhorters.

In more recent times preachers have greatly improved in their ability to reach the heads of their audiences, but many most successful in this direction are greatly wanting in "heart power," and while they convince they do not always move.

Allen Wright convinced the judgment and moved the heart. He was at the time of which I have spoken still a young man, and quite poor, with a growing family around him. He toiled in the field during the week, and preached on Saturday night and Sunday, at such points as were accessible, and returned to his labor on Monday morning. He often yielded, however, to the entreaties of the people and preached the unsearchable riches of Christ to them while the plow stood still in the field. He preached without salary, and for the most part in those days without compensation. I recall one scene which deeply touched my heart, young as I then was. He had preached for several days and was about to take leave of us. We had followed him out to the style-blocks to bid him good-by. My father drew out his pocket-book and divided

the scanty purse with the dear preacher, whom we all loved devotedly. The great tears came into the preacher's eyes; his voice was husky with emotion, as he said: "I thank you, Brother Ben; this will be a great comfort to my dear wife." Then, somewhat recovered, he said almost gleefully, "I think if anybody on this earth deserves to go to heaven, it is my wife, who remains at home and cares for the children, while I am away preaching, and Bally (pointing to his horse) who carries me to my appointments."

He continued to preach quite extensively over Randolph, Macon and Howard counties, making occasional visits into the counties on the south side of the Missouri river. During these years he was remarkably successful, baptizing many and establishing churches.

In 1841 he removed to Green county and located not far from Springfield, on a farm, where he remained until the death of his wife, on the 23d day of March, 1843. During the years he resided there he preached as he had opportunity, and planted many congregations in Southwest Missouri. After the death of his wife he spent three years as an evangelist under the direction of the State Meeting, as it was then styled.

By his first wife he had three sons that reached manhood, viz: James N., Joseph B. and Spencer P., the eldest and youngest of whom are still living, and actively engaged in the gospel ministry.



In 1846 he located in Georgetown, in Pettis county, where, on December 22d, same year, he married Miss Lydia Virginia Fristoe. In all these years he was quite successful. In Southwest Missouri he co-operated extensively with that prince among men, Joel H. Hayden, of whom we shall speak hereafter. Large congregations greeted him wherever he went. In almost every meeting persons confessed the Savior, and congregations were built up. While laboring in this region an incident occurred which illustrates the character of the times and the courage of the preacher.

At a meeting held perhaps in a grove, two young ladies made themselves quite conspicuous and greatly disturbed the congregation, much to the annoyance of the preacher. He therefore reprov- ed them sharply in very plain language. The next morning he started on his way to a neighbor- ing town. While passing through a dense wood, a young man dashed up behind him and an- nounced that he was the brother of the young ladies whom he had so severely reprov- ed, and that he had come to punish him for the offence, that he must get down from his horse and fight him. The preacher remonstrated, argued, entreated and al- most begged. He told him that he was a man of peace and did not want the disgrace of a fight. The young man was incorrigible, so the preacher alighted, tied his horse by the wayside,



removed his coat and announced himself ready. The young man rushed upon him, was in an instant knocked sprawling on the ground. In another instant the preacher was upon him and administered to him a severe chastisement. At length the young man cried enough, and was released. The preacher then said: "Young man, I bear you no malice; you forced this battle on me; you have been badly worsted. Now if you will never tell it I will not," and he did not, till just before his death, and then he would give no name. He always felt, he said, that he returned good for evil, for he made a decent man out of that young fellow.

Shortly after his second marriage he removed to Lexington, and became the pastor of the church there. This was perhaps the first church in the State to employ all a preacher's time. Here he remained for more than ten years. Though the pastor of the church, he was permitted to spend much of his time evangelizing. Here he had more time for reading and better opportunities to secure good books than he had before enjoyed. He had already become a fine speaker and a man of great influence among the churches. He soon became a recognized leader, and one of the ablest men in the State in his church.

His ministry in Lexington was much of the time under circumstances "that tried men's souls," and under which a weaker man would have failed

utterly, but he secured the affection of his brethren and commanded the respect of the entire community. His influence was felt for good throughout all that region of country, having preached for all the churches more or less, and having secured a strong personal influence in all of them. It was here he lost his second wife, (who died May 24th, 1857,) by whom he had two children, Allen Wright, Jr., and Ella V., the last named having crossed "over the dark river."

After the death of his second wife he again became an evangelist. He visited his son James N., who was then devoting his whole time to the church in Barry, Pike county, Illinois. On his return he held a meeting in Hannibal, which resulted in forty-five accessions to the church, including the mayor of the city and his family.

In the fall of 1858, or early in 1859, he married Lizzie R. De Jarnett, of Pettis county. He then bought a farm in the county and began to preach in the region round about. During the summer of 1859 his health began to fail. He, with his wife, made a visit to Republican Church, in LaFayette county in the summer of 1860. While there he was taken sick at the house of his old friend and brother, Anderson Warren. He could not have fallen into kinder hands, nor among a people who loved him better, but notwithstanding all that loving hands and skillful physicians could do, his sickness proved to be "unto death." He passed

away on the 19th day of July, 1860, mourned by thousands who had come into the kingdom of God through his influence. Brother McGarvey, then of Dover, Missouri, and the writer, were called to attend his funeral. A large audience was present at the old Republican Church, and all wept and mourned him as if he had been a member of their own household. His devoted brethren there claimed his body, as he had organized their church. They laid it away to rest only a few feet from the pulpit where he had so often preached the gospel. They also erected a neat monument to his memory and there his dust sleeps.

Rest, my dear brother, the first man whom I remember as a preacher of the gospel, and whom I shall hope to see first among the redeemed of the Lord, if he shall count me righteous for Christ's sake, and permit me to enter in through the gates into the city.

#### ELDER THOMAS THOMPSON.

The next preacher whom I remember as an occasional visitor at Antioch was Thomas Thompson. I have not the data for a biographical sketch of this pioneer. He was perhaps some years older than Allen Wright, but commenced his ministry about the same time. One of his co-laborers says he was from the Baptists.

He resided then in Boone county, and subse-

quently in Monroe. He was, as I remember him, a large man, weighing perhaps two hundred and twenty-five pounds, about five feet ten inches in height. His voice was strong and clear, his style conversational. He was remarkable for his great familiarity with the holy Scriptures. It was said that he had committed to memory every line of the New Testament and was thoroughly versed in the Old. He never opened the book when he recited his text, which was always an entire chapter, but repeated it from memory. His sermons were commentaries on the text, and exceedingly instructive. He was not, I think, regarded as a successful evangelist, and yet he baptized a great many persons and his converts were always well instructed, not simply in regard to the plan of salvation, but in the practical duties of Christian life.

I remember an anecdote which he used to relate with much zest, of one of his servants, an old negro man. There had been a revival among the Methodist brethren in his vicinity. After the meeting the converts were to be baptized. They met at the water's edge. Some were immersed, some "sprinkled" and some "poured." The old man watched the immersion with great interest and solemnity, but when the sprinkling and pouring process began, he exclaimed, "Humph! Dat's mighty foolish; my old massa will have all dat to do over again," and he did, for many who were

- sprinkled or poured were afterwards immersed. It may not be, and doubtless will not be, regarded as an argument in favor of immersion as the only scriptural baptism, but it is nevertheless true, that in my ministry of more than thirty years, I have known many persons who had received sprinkling for baptism, some in infancy, some in adult age, who afterwards became dissatisfied and were immersed, but I have never known one who had been immersed who subsequently became dissatisfied with his baptism as to the mode.

About the year 1840 brother Thompson moved from Monroe county and settled in the north part of Grundy county. A fellow-laborer says of him at that time: "He was an able man in the gospel, was truly a man of faith, and forcibly reminded me of the lamented brother Benjamin Franklin." He and his son-in-law, William Reed, Jr., and John S. Allen, of Bethany, Harrison county, evangelized the Grand River country from 1844 to 1849, subsisting in part, much of the time, as brother Allen humorously tells it, on "crab apples and hazelnuts." They drank rye coffee sweetened with "long sweetening" (meaning honey). Brother Allen, who tells a story well, relates an amusing anecdote of brother Thompson.

He was accustomed to preach sermons of great length. On one occasion when he had preached a sermon of unusual length, he closed by saying he had "barely hinted at the subject." Whereupon



brother Allen arose and gravely remarked: "Whereas, the subject which our brother has had under consideration is one of great interest, and as he has only had time to 'barely hint at the subject,' I move that we meet to-morrow morning at 9 o'clock, bring our dinners and spend the day and give the brother time to complete the discourse."

Of course the audience saw the point and roared with laughter, but the preachers were too much devoted to each other to allow this practical joke to separate them or alienate them even for an hour. Whether or not it had the effect to shorten brother Thompson's sermons I never learned.

Brother Thompson moved from the Grand River country to the gold fields of California in the great emigration of 1849. He was the first Christian preacher on the Pacific coast, and organized several of the principal churches in that far off State.

When I was in California, in 1872-3, there was no name among our people mentioned more frequently or remembered more affectionately than that of "Uncle Tommy Thompson," as he was familiarly called there. He finally settled in the lovely valley of Santa Clara, about midway between the cities of Santa Clara and San Jose. Those who have passed along the "Alla Meda," overspread as it is with weeping willow branches, passed within a few rods of the house in which

this grand old hero passed the evening of his days, and in which he "turned his face to the wall and slipped away to God." His family, except one daughter, Mrs. Reed, of Mercer county, followed him to California and are among the most respected citizens of that wonderful State. One son-in-law, brother James Anderson, was in 1873 a prosperous merchant and an acceptable preacher, living at Ukiah, in Mendocino county. His stepson, the Hon. Thomas H. Laine, of Santa Clara and San Jose (for he worships in one town and practices his profession, that of the law, in the other) is regarded as the orator of Southern California. When I was there the two most brilliant orators of the State were Wirt Pendegrast and Thomas H. Laine, one the son of a Christian preacher and the other a step-son. Would that these brilliant talents had been consecrated to the gospel ministry which their fathers loved so well.

Brother John S. Allen, writing of the labors of Elder Thompson in Missouri, says: "In 1844, Thomas Thompson and the writer were chosen by the churches in the Grand River country to travel as evangelists in the several counties. Our field embraced the Grand River country, including Gentry, Daviess, Livingston, Grundy, and as far east as Lynn county. Mercer and this (Harrison) county were then territory, not organized counties, as was Gentry also. The country being so sparsely settled, our rides were often long and

wearisome, but we took great pleasure in our meetings, in seeing many of our fellow citizens bow to the authority of the gospel. At Linneus, Chillicothe, Gallatin and Trenton we held many successful meetings and planted the cause of primitive Christianity in the Grand River country. Our salaries were never computed. The brethren would sometimes give us fifty cents or a dollar, or a present of some sort. It was not the almighty dollar that caused us in those days to make the sacrifice and do the work we did, but we were prompted by our love for the cause and a great desire to establish it in this then new country."

ELDER WILLIAM REED, SR.

Elder William Reed, Sr., was also one of the pioneers who preached occasionally at Antioch. He also came from Kentucky, about the year 1835, and settled on a farm not far from Middle Grove, in Monroe county. He was tall and slender, probably over six feet in height, weighing about one hundred and fifty pounds. He was already advanced in years and somewhat stooped when I first knew him. His voice was thin and loud and his manner excited; he was an earnest exhorter. He was a substantial farmer and owned a number of servants. He was not, I think, an educated man, but was an earnest and effective speaker. He preached the gospel because he loved it.

In that day, in his section of the country, the harvest was truly plenteous, while the laborers were few. He had a large family connection in that region, all of whom were excellent people, and most of them earnest disciples.

I remember an incident which he related, which illustrates his conscientiousness and zeal for the truth. At the South, in the days of slavery, the negroes kept strict account of all holidays, especially church days, such as Christmas, Easter, Good Friday, etc., and always claimed the holiday as a day of rest. On one occasion his servants asked him for an Easter holiday on Monday after Easter Sunday. He said: "No. We are neither heathen nor Catholics; we do not celebrate heathen festival days. Go to your work to-day, and you can have to-morrow or any other day as a holiday." I heard him relate this incident when I was a little boy. I have never forgotten it. I always recall it when I see Christian people celebrating heathen festival days as Christian festivals.

I do not recall any great meetings he ever held, but I am quite sure that all who knew him remember him as I do, as a man of God and worthy of much better notice than I can give of him in these pages. He died at his home in the midst of his family and kindred, loved by them all, and respected and honored as a good man by all his neighbors. John Reed, of Moberly, Mrs. Thos. P.

White, of Moberly, Missouri, and Mrs. Rumbold, of Carbondale, Illinois, are his grand-children. There are many others of his descendants, but of their whereabouts I am not advised.

There is no estimating the value of the life of a good man ; he lives in his posterity and his influence will be felt to the latest generation of men.

#### ELDER WILLIAM WHITE.

Another worthy man whose name is associated with the early history of the church at Antioch was Eld. William White, of Boone county, Missouri. He too was already an old man, past the meridian, when I first knew him. He was tall and slender, above six feet in height, and weighed not exceeding one hundred and forty pounds. His hair had been black, his eyes dark and his complexion swarthy. He was a fair speaker and knew his story well. He was full of pathos ; indeed I remember him as a sad man, a man of tears. Many were led to the cross of Christ under his ministry. He held many protracted meetings, and always with more or less success in the way of additions. He lived in comparative obscurity, preaching for the most part in country districts, and receiving very little compensation for his services. He died in the Lord, and rests from his labors and his works do follow him.

He left several sons, among whom was the Hon.



Thomas P. White, deceased, of Moberly, Missouri, who was at one time judge of the county court, and at a later date a member of the lower house of the Missouri Legislature.

#### ELDER FREDERICK SHOOT.

Another name occurs to me in this connection, that of Elder Frederick Shoot. He was born in Kentucky, in 1794. He went from Kentucky to Illinois at an early day, and from thence to Missouri, and settled in Monroe county. He afterwards lived in Shelbyville, where he died. He preached in all the counties in Northeast Missouri. He was a man of fine common sense and pleasant address; was tall and slender and had a commanding presence. He was not highly educated, but spoke and wrote his mother tongue correctly. His voice was not very strong, but clear and distinct, and his style conversational. At times he spoke under considerable excitement, and his exhortations, tender and eloquent, moved his hearers deeply. He too, as were nearly all the pioneer preachers, was poor in this world's goods, but rich in faith. After a laborious and self-sacrificing life, he passed away in the blessed hope of immortality and eternal life.

He left a family of children, some of whom are still living. His son, Dr. Shoot, died at Trenton, Missouri, and his widow and children reside there.

Some of his descendants reside at Hannibal, Missouri. I have no data on which to write a suitable notice of this good man, but even this brief notice is better than absolute silence.

Another pioneer minister well remembered as a visitor to Antioch, was

ELDER MARTIN SIDENER.

He came from Fayette county, Kentucky, in the year 1836, and settled in Monroe county. He belonged to the large family of that name, so many of whom still reside in that county. He was baptized in Kentucky by that wonderful man, Thomas M. Allen, and commenced preaching there. After he came to Missouri he was married, in 1837, to Miss Louisa Buckner, daughter of Madison Buckner, and sister of Mrs. J. C. Fox, Mrs. Baxton Giddings, and Mrs. Ragland, of Paris, Missouri.

He, like most of our preachers in those days, lived on a farm and depended chiefly upon its products for a living. I do not remember so well his personal appearance as I do some other men whom I heard at that time. I remember him, however, as of medium height, slender build and dark complexion.

He was, I think, only a man of moderate attainments, but remarkable for his zeal and power in exhortation. He held several protracted meetings at Antioch, with great success, and was a most

successful recruiter wherever he went. I think it was he who immersed Alexander Procter, and a number of other young men about his age. I recall an incident which produced intense excitement in the neighborhood during one of his meetings. A wayward young man went to church one morning and heard this earnest man tell the story of the cross, was cut to the heart, "went forward," made the good confession and, with others, was straightway baptized and the same day added to the church. The whole community, outside the Christian Church, was shocked and outraged. They thought Christianity was scandalized. They held up their hands in holy horror and said, "These Campbellites have baptized and received into their church a man who has never repented." These good people, it seems, supposed the value and genuineness of repentance depended on the length of time consumed in repenting. They had overlooked the case of "three thousand" on the day of Pentecost, who assembled in the morning with their hands red with the blood of the Redeemer, who heard the gospel, and gladly received the word and were baptized, and the same day added to the church. This, too, the first time they ever heard the gospel. Surely they were not baptized without repentance. They had also forgotten the case of the jailer at Philippi, who heard but one sermon, at midnight, but who believed on the Lord Jesus Christ, and was baptized and all

his house straightway, even the same hour of the night. Surely they were not baptized without repentance. Also the case of the Ethiopian nobleman, who heard the gospel as he sat in his chariot riding along the highway, and when he came to a certain water he said, "Here is water; what doth hinder me to be baptized?" The preacher said, "If thou believest with all thy heart, thou mayest." "I believe that Jesus Christ is the Son of God." The chariot stood still, they descended into the water, he was baptized, and went on his way rejoicing. Surely he was not baptized without repentance. Brother Sidener had followed distinguished examples.

He continued to preach constantly in Monroe, Marion, Shelby and Randolph counties, but was doomed to an early grave. I do not remember the nature of his malady nor the particulars of his last illness and death. He was greatly loved and sincerely mourned by his brethren. I know nothing of his family. I have an impression that he left children, but do not know whether any of them survive or not. I have failed to secure any information from his family and have prepared this imperfect sketch from my own memory of the man and the times. I wish it were more worthy of him, I feel assured that of all the worthy men of whom I write, none had a warmer place in the hearts of the brethren than did Martin Sidener.

Since the above sketch was written, the follow-

ing was received which tells something of the circumstances of his death :

“PARIS, Mo., March 18, 1884.

“DEAR BROTHER HALEY :—Your card received and should have been answered sooner, but I have been confined to my bed by sickness and not able to write.

“Martin Sidener came to Missouri in the year 1836, and was married to Louisa M. Buckner, January 19, 1837. He lived in Monroe county—preached at Berea Church. His wife died the 6th of September, 1842. It was rather remarkable that as soon as his wife died, he said he knew he would not live but a year. He was holding a protracted meeting at Middle Grove when he was taken sick ; he was removed to the house of William B. Giddings. All during his illness he kept asking the day of the month. When the 6th of September came (just one year from the time his wife died), he died, at the same hour of the day that his wife was taken the year before. These are all the facts that mother remembers.

“Your friend,

“ANNIE MAY FOX.”

ELDER JOHN ALEXANDER.

Another man, not so widely known, perhaps, as some already mentioned, but remembered as an



earnest man and a faithful preacher of the gospel, was John Alexander, of Monroe county, Missouri. He came from Clark county, Kentucky, about the year 1841 or '42, and settled on a farm west of Paris about eight miles. Here he established a character for piety, goodness and usefulness that any man might be proud of. He was one of the excellent of the earth, a man of intellectual, moral and Christian worth. As a Christian preacher he was deservedly esteemed for his usefulness in building up Christians and his success in winning souls to Christ. In November, 1844, while out in the field, he fell dead without a moment's warning, and a co-laborer writing his obituary said of him: "Although our brother was suddenly snatched away, I am confident he was prepared to receive the plaudit, 'Well done, good and faithful servant.'"

He left a wife, two sons and several daughters. One of his sons, Armstead, is now a member of Congress from the district of which Monroe county is a part. He is said to be much like his father. A lawyer by profession, an elder of the church in Paris, and superintendent of the Sunday school, he is a most worthy representative of his most excellent father.

I have no memoranda of the ministerial work and labor of brother Alexander. I remember seeing him but once. He came to Antioch to preach the funeral of a dear relative of ours, whom

he had known in Kentucky. His aged widow, now the widow of the late Col. Nelson, of Monroe, still resides in Paris, honored by her children and greatly beloved by the church.

## ISAAC FOSTER.

Another one of the early ministers at Antioch, of whom no suitable notice has ever been written, was Isaac Foster. He was a large man, weighing perhaps two hundred and twenty-five pounds, and not exceeding five feet, ten inches in height. He was a plain man, who had secured only a limited education; a man of good common sense, and a fine knowledge of the Scriptures. He was a man of most excellent character and a preacher of fair ability for his day and time. His brethren at Antioch aided him in the purchase of a small farm in the vicinity of the old church, where he resided for a number of years with his quaint old wife, whose very quaintness furnished many a jest for the young people of the neighborhood.

He served this congregation once a month and preached to others in the regions round about. After some years he removed to Adair county, where he continued to preach for a number of years. I have no particulars of his death and can say nothing of his posterity. He had one son, Fountain Foster, and several daughters, but I have lost sight of them.

## ELDER HENRY THOMAS.

The preacher who served the church at Antioch longer than any other, and will be best remembered, was Elder Henry Thomas. He was born, I think, in Henry or Shelby county, Kentucky. He belonged to a family of preachers. Elder Smith Thomas, of Louisville, lately deceased, and Elder Henson Thomas, of Northeast Missouri, both prominent Baptist ministers, were his brothers. He was himself a Baptist minister, and came to Missouri in an early day and settled in Fayette. Under the influence of Elder J. H. Haden and others he embraced the principles of the Reformation, and became a preacher among the disciples. Very soon thereafter he removed to Paris, Missouri, where he continued to reside a great many years. He was educated for the Baptist ministry, and while his education was not classical, it was much better than that of most Baptist ministers of his time. He was one of the few men, in the early ministry of the Christian Church, who had some knowledge of the Greek and Latin languages. He was about five feet ten inches in height, and weighed probably one hundred and sixty pounds.

He preached for the church in Paris a part of his time for a great many years; indeed, I think they had no other "regular preacher" until his removal from their midst. He had a clear, ringing voice, somewhat monotonous, however. His ser-

mons were argumentative, and he was never regarded as a good exhorter. He was a practical man, of large common sense, and the churches greatly prospered under his care. He visited Antioch once a month, and generally spent several days at each visit looking after the membership and acquainting himself with the condition of the congregation. His audiences, even on these ordinary occasions, were large, and there were frequent additions.

He was thoroughly familiar with our "plea" and with all the issues between the disciples and their religious neighbors. While he was not fond of debate, he was remarkably successful in the discussion of these issues. He held many "protracted meetings" at Antioch, and these were occasions of rare interest. The people came in great numbers and from great distances. It was at one of these meetings held, I think, in June, 1846, that the writer made the good confession, then a lad only fourteen years of age. At that meeting nearly all the young people of the neighborhood came into the church. I remember well that nine young persons went down into the water, hand in hand, the day that I was immersed; one of these my older brother and two of them cousins.

Elder Thomas also held many meetings in Monroe, Marion, Shelby, Ralls and Pike counties, occasionally making a visit into more distant

counties. No minister in the State, at that time, had a more extended influence than he. He married the young, visited the sick, preached the funerals of the dead, and comforted the mourners throughout a large section of country. He was what few preachers are, a careful, painstaking business man. For this reason he was chosen administrator for a great many estates, and always managed them to the entire satisfaction of the interested parties. It used to be said by the wags about Paris, that when a man joined the "Campbellite Church" he was sworn to buy his goods of Cephas Fox and have Henry Thomas administer on his estate when he died.

Chiefly on account of his wife's delicate health, he determined to remove to Texas. This he did in the fall of the year 1849. It was announced that he would preach one evening at Middle Grove, some seven or eight miles from old Antioch, on his way. Texas was then a long way off, and the people never expected to see their beloved pastor again; so the young people, almost *en masse*, went out on horseback and returned after meeting at night. He remained in Texas about twenty years, when he returned to Missouri. His coming was hailed with delight by his old friends, but when he came it was a great disappointment to him and to them as well. He had not grown as a preacher, and they had grown away beyond him. I heard him speak and was greatly disappointed.



While without doubt he preached the old sermons on the old issues quite as well as in other days, it was a discussion of dead issues. It was as if we were trying to wear our clothing to-day in the style of the Revolutionary fathers. It would make us ridiculous. He of course failed to create any interest or to find a place. He returned to Texas, but in a little while drifted back again, and after drifting about for a time he landed in California. The last time I saw him was at the railway depot in Woodland, California, in the year 1873. His family joined him there, where, in a year or two thereafter, he died. The last years of his life he seemed a sad and disappointed man.

I have heard that his ministry in Texas was not happy nor successful; that he gave himself up largely to money-making, and was not blessed in his ministry. Of the truth of this report I can not affirm, but I do know that in the earlier years of his ministry none were more successful and few more beloved. I have known a number of preachers who turned aside from their holy calling to secular pursuits, but I do not remember a single case in which they have been successful. They generally return full of disappointment and self-reproaches. Elder Thomas had several sons and one daughter. His eldest son, William G., is dead. Of the whereabouts of the others, if living, I do not know, but am under the impression that they are still in California.

## ELDER ALFRED WILSON.

I have yet to speak of another faithful servant of God, who often preached at Antioch, namely, Elder Alfred Wilson. He resided also in Paris. He was in early life a blacksmith. He accumulated a considerable property; owned a good farm a few miles from Paris, on the Hannibal road. Being an unusually bright man, and having an earnest desire to preach the gospel, he sold his farm, bought him a neat home in Paris, and so invested his means as to have a competent income. He was probably thirty-five or forty years old when he began to preach. He knew almost nothing of books save the Bible, but he knew that most thoroughly. He understood human nature quite as well. He became a fluent and easy speaker. He had a fine face and good address, and a good voice; he sang well and was an earnest and powerful exhorter. Above all he was pious and devoted, and the entire community had the utmost confidence in him. After the removal of Elder Thomas to Texas, Alfred Wilson took his place with the churches, and very largely in the hearts of the people. While he was never a great preacher, few men if any accomplished more good than he during the years of his ministry. He served the churches in Monroe, Randolph and adjacent counties for a number of years and then fell asleep in Jesus, in the midst of his family and

friends, greatly beloved by all who knew him. He left a wife and two sons who still reside in the vicinity of Paris. Perhaps the younger son has in the last few years removed.

I have now mentioned all the deceased ministers who served the church at Antioch regularly or who visited there occasionally. It is barely possible that I have overlooked some one; if so, it is because his visit was so casual that it did not impress me, and I write wholly from memory. I have not spoken of those still living who have preached there. It is not the plan of these pages to speak of ministers who still live, except casually or in special cases. Let some other pen write of us when we are gone to our reward.

It is quite probable that some of my readers will discover inaccuracies in what I have written. It will be observed that I have given few dates. I have found it utterly impossible. The events, however, that I have recorded occurred for the most part prior to the war, and belong to what we call the early history of our cause in the State.

I must now give a brief account of other churches in Randolph county. In so doing I shall have occasion to refer frequently to the names already mentioned in these pages, since they were all more or less connected with the planting of the churches throughout all that region.

## DOVER.

It is my impression that next to Antioch was founded the church at Dover in the southwestern part of the county. This church was afterwards called Higbee, and is now, I think, at the flourishing village of that name.

Of the early members of that church I recall the names of the Higbees, of whom "Grand-mother" Collier,\* now of Trenton, Missouri, is the only survivor. The Rutherfords, Shelton and his family, Maj. Burton and family, Ned Owens and family, and some years later, the Allens—Capt. John J. and his brother Grant—and their families. I can not say who established this old church, but I can remember when Elders White, Haden and Thomas and Allen Wright used to visit them. In later years Noah W. Miller, who taught school not far from there, was their pastor. The old "meeting house" in which they first met has long since gone to decay. The second house was built in the vicinity of "Uncle May Burton's," and is probably the house in which they now worship. This church, like most country churches, was scattered over a large district of country, and has always exercised a good influence. I have reason to remember the old Dover church, for it was there that I made my first effort at "exhortation." Brother William White and, I think, Brother William An-

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\* Now deceased.

derson were conducting a protracted meeting. I was attending, and knowing that I was thinking about preaching, one of them called upon me to make an exhortation. I tried, but I do not now recall one word I said on that occasion, and I suspect no one else does.

#### HUNTSVILLE.

The church at Huntsville was, I think, the next one to organize. Of the early members of this congregation I remember the following:

Capt. Neal Murphy and family, Haden L. Rutherford and wife, William T. Rutherford and wife, Col. Henry Austin, P. A. McCall. Dr. Joseph Rutherford was a disciple at Huntsville, but died, I think, before an organization was effected. Of all those mentioned, W. T. Rutherford is the only survivor.

They worshiped for some years in the courthouse. Afterwards in the old frame Baptist church, until they built the old brick church on the south side of the public square. Some years afterwards they built the beautiful house in which they now worship.

Of the preachers who served them regularly or made them an occasional visit, I remember Elders Allen Wright, Joel H. Haden, Jacob Creath, Jere Lancaster, Thomas M. Allen, Marcus P. Wills, Noah W. Miller, Henry Thomas, Samuel S.



Church, Dr. Winthrop H. Hopson, D. P. Henderson and President James Shannon. Of these brothers Creath,\* Henderson and Hopson still survive.

The eloquent and gifted William Henry Robinson was also at one time their preacher. The congregation has never been a very large one, but there have been for many years a number of most excellent disciples there. Huntsville has always had a warm place in my heart. My father resided there for a few months when he first came to the State, and after I grew up I attended school there and was also the assistant teacher in their school for several sessions.

While at school there we organized a prayer-meeting in the old Baptist church. Captain John J. Allen (already mentioned as a member of the church at Dover), then county clerk, agreed to preside and read a chapter. Charlie Schaeffer, a good Baptist; Luther T. Collier and Franklin Hord, Presbyterians, and Captain Thomas B. Reed and myself, members of the Christian Church, agreed to take part. Abe McKinney, a prominent attorney, also a member of the church, agreed to participate. The meeting was kept up through one winter and was, I think, exceedingly interesting and profitable to all who attended.

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\*Now deceased.

## JACKSONVILLE.

The next congregation organized in the county was in the neighborhood of Jacksonville, and is now the Jacksonville congregation. An old minister, Elder Ben Poulson, and old brother "Billy" McCann, father of Wade and William, Jr., had lived in that neighborhood a number of years before any attempt was made to organize. They had sowed the good seed of the kingdom, and some one, I do not now remember who, came and planted a church. They soon erected a frame meeting-house and gathered quite a good congregation.

About thirty years ago, and very soon after I commenced preaching, I was passing through on my way to old Bloomington. I sent an appointment to preach for them one evening. Though the weather was stormy, quite a good congregation turned out. My theme was "The Good Confession;" the last point in the discourse was, "That all must make this confession, either in this life or at the bar of judgment," for "every knee shall bow and every tongue shall confess." There were in the congregation several persons who had come from the Baptists, and who had been baptized on the relation of their experience. They were greatly disturbed by the discourse. I went home with my old friend and brother, William J. Cave, who then resided in the neighborhood. The next

morning before I arose, a delegate from these brethren waited on me to ask "if they ought now to make the confession and be baptized?" I said to him, "If, in the relation of your experience, you did in any way declare your faith in Christ, then you need not confess him again." He said, "Will you write that down?" I did so, and he took it to them. I afterwards learned that they were all re-baptized.

The next congregation organized was in the vicinity of Cairo, but whether it is still in existence or not I cannot say. Brothers Featherston and Lampton, I think, organized this congregation in the commencement of their ministry.

There was, many years ago, a little congregation on what is called Dark's Prairie, in the north-western part of the county. I think it is disbanded; I have not heard of it for years.

Another congregation was organized and maintained an existence for some years at Roanoak. Brother Pressley Holley and family were members there, and brother Noah W. Miller was its pastor. Of its present condition I am not advised.

Moberly congregation was next organized. Its membership at the beginning was largely made up of persons who had been members at Antioch: The Guy family, the Coates family, Grimes family and Robards family, Thomas B. White and others, all of whom are from Antioch. The congrega-

tion is now, I suppose, by far the largest in the county.

There is also a congregation in the southeastern part of the county, midway between Moberly and Middle Grove. There is also a congregation at Renick, organized perhaps before the one at Moberly, but of its earlier history I cannot write, as it was built after my removal from that section of the country. I think they maintain their organization and have regular services, but of their condition I am not advised.

I have now written of every congregation in Randolph county, and perhaps much more fully of some of them than I shall of those to be mentioned hereafter.

Some of the preachers mentioned as serving these congregations will be noticed when I come to write of the counties in which they reside. It would be exceedingly interesting to know the inner history of these churches, in order to discover the real progress which has been made. It is true of all the preachers and churches of whom I have written, that they were very largely influenced in their views of church life and church discipline by the Baptist churches, out of which most of the ministers came. While theoretically holding that the disciples should meet together on the first day of the week, they practically ignored their teachings by having preaching once a month. While they insisted that in primitive times the disciples

met together on the first day of the week to break bread, they practically ignored the teaching by coming together to break bread only when they had preaching.

Of the preachers mentioned as serving the church at Jacksonville, I have mentioned Elder Benjamin Poulson. I am of the opinion that there was no organization effected in his neighborhood during his lifetime, but it was doubtless through his preaching and influence that the seed was sown which sprung up and grew into a church. Of the early life of this good man I have no information whatever. He came to Missouri several years after my father did and settled in the neighborhood of the present village of Jacksonville. He was a farmer, a plain man, of good common sense, and excellent Christian character. Here he raised a large family of children. One of his sons is, or was the last time I was there, probate judge in Huntsville, Missouri. This son married the daughter of Dr. Frederick Burckhart, deceased. She is a niece of Judge George H. Burckhart, the popular circuit judge of the 12th judicial circuit. They are both worthy members of the Christian Church.

Of the other members of the Poulson family I cannot speak particularly.

Of the deceased preachers who served the church at Huntsville, was Elder Noah W. Miller. He was born I think, in Callaway county, Mis-



souri ; raised on the farm, and enjoyed the fate of most farmer lads in Missouri at the time of which I write. For the greater part of the year he labored diligently on his father's farm ; a little while during the winter months he attended such country schools as were accessible. He was raised under the teaching and preaching of that venerable servant of God, Elder Absalom Rice, so recently passed away. He became a member of the church when quite a young man, and very soon thereafter determined to qualify himself for the ministry. His father being in only moderate circumstances, he must provide himself with the necessary means. I have heard him say that he split rails on the day before his departure for Bethany College, in which he graduated after attending some three or four years. When he came home he immediately commenced preaching. He was about five feet, ten and a half inches high, weighing perhaps one hundred and forty-five pounds ; was somewhat angular and a little stooped. He had black eyes, dark hair and dark complexion. He had a strong, clear voice, and was indeed a forcible speaker. He was logical and clear in his discourses, and was not without power as an exhorter.

In that day very few men were supported as ministers for their entire time. Brother Miller therefore gave himself to school teaching. He taught what was called "The Silver Creek

Academy," in Randolph county, and was one of the most successful teachers that ever taught in the county. He also taught at "Elm Ridge," in Howard county. All the young men of that section enjoyed the benefit of his instructions and many pupils from a distance attended. He also taught a select school at Independence, Missouri, which was one of the most popular young schools in all that section of the State.

During all these years of teaching, he continued to preach regularly on Saturdays and Lord's days, going considerable distance to reach his appointments. He preached at Huntsville, Dover or Higbee, and Roanoak in Randolph county; at many points in Howard, Boone and Callaway, and after his removal to Independence he preached for the churches in that section of country, extending his visits to Pleasant Hill and Harrisonville, in Cass county, Missouri.

While living at Independence he was married to Miss Bell Shanks, the step-daughter of that venerable man of God, Elder F. R. Palmer, of whom I shall have occasion to speak hereafter.

With such constant labor in the school-room and in the pulpit, Bro. Miller's health soon began to fail him. He became thin and exceedingly nervous, but being a man of great energy and determination, and exceedingly zealous for the cause of Christianity, he continued to preach constantly. On a visit to Pleasant Hill or Harrisonville, prob

ably the latter place, he preached at night, and afterwards had a severe attack of neuralgia. Chloroform was administered to relieve his intense agony, and to the horror of his young wife and his many brethren, he died while under its influence.

Cut down in the early years of a most active life—both as teacher and preacher—he went to his grave honored and loved by his brethren, respected by all the people wherever he was known, gratefully remembered by all his pupils and sincerely mourned by a host of brethren and friends. He left a wife and one boy. His wife, now Mrs. Higby, resides somewhere in Texas. Of the whereabouts of his boy, Eugene, I have no knowledge, but the prayers and good wishes of his father's friends go with him wherever he is. No young minister among the disciples gave greater promise of usefulness than did the lamented Noah Miller.

## CHAPTER III.

## BOONE COUNTY.

The first church organized in this county was called "Red Top," a country church, situated some twelve miles north of Columbia. The church was organized on the fifth day of October, 1822, with William Roberts, Thomas W. McBride, and Richard Cave as elders. The deacons were Nathan Roberts and Isaac Lewis; the total membership was fifteen, the sisters being in the majority. Even at the early date of their organization, now nearly sixty-two years ago, they resolved to take the Bible alone as their guide in private and in church life. The church has maintained its existence from the date of its organization to the present, and has now a membership of about three hundred and fifty. Its first preachers were Elders Thomas W. McBride, Richmond T. Roberts, Joel H. Haden, Marcus P. Wills and Thomas M. Allen.

"Bear Creek Church," situated some three or four miles north of Columbia, and now called Antioch, was the next congregation organized. The congregation was organized on the 6th day of June, 1824. Hon. Jesse Boulton, to whom I am indebted for these facts, says: "As a curiosity I give you a copy of the record verbatim:

"June 6, 1824, we the undersigned subscribers being called upon to Examine in to the faith and ability of the Brethren living on and near Bear Creek (north of Columbia) desiring to be constituted, we find them in our opinion sound in the faith, and possessing the abilities of keeping in order the house of God. We have therefore pronounced them a church of Jesus Christ, under no other discipline or Rule of faith and Practice but the old and new Testament, professing at the same time to have charity enough as a church to let each other judge of the doctrines contained in the Scriptures for ourselves. Given under our hands who are Elders and have Constituted the under signed names. Elders present.

THOMAS McBRIDE.

WILLIAM ROBERTS

JOHN M. THOMAS.

"Assigned the day and date above."

Elder Richard Cave, whose name is mentioned in connection with the organization at Red Top, had been preaching to them in their scattered condition some two years prior to this organization. After their organization their early preachers were Elders Richard Cave, Thomas W. McBride, Marcus P. Wills and Thomas M. Allen.

The organization was composed of sixteen persons. It has kept up its organization through all the years. The old meeting-house still stands,



but, as already said, they have built a new meeting-house and changed the name. They now have a good congregation. Bro. Boulton says : "Bear Creek meeting-house stands within one quarter of a mile from the southwest corner of my farm, and when I see the old dilapidated building, I remember that within those walls Barton W. Stone preached his last sermon on earth."

I have not in my possession the names of the ministers who have served them, but I remember when a student at Columbia that all the prominent preachers who visited Columbia also visited Bear Creek, and that all the students who were studying with a view to the ministry, *practiced* on the good brethren at Bear Creek. Among these were James A. Meng, James Harmon, Joseph Rogers, L. B. Wilkes and the writer of these pages.

Among the prominent members at Bear Creek in an early day, I remember distinctly brother Levi Smith (father-in-law of Hon. Jesse Boulton) and wife, Sister Lenoir and family, Hon. Archie Turner, Samuel Spence, Sr., and Judge Persinger. All of these have passed over the river, but they have left children who are worthy representatives of worthy parents.

The church in Columbia, by far the most prominent church in the county, was organized in the year 1832, with only six members on the list. The church grew rapidly from the beginning, and

after the location of the State University there a great many prominent and influential brethren were attracted by the facilities afforded for the education of their children. The brethren in that vicinity from the beginning and throughout its entire history have been interested in its management, and a number of them have been honored with places on the board and in the faculty of instruction. After some years Christian College was founded, that young ladies might enjoy equally with the young men the facilities for a liberal education. This college was from its founding managed by a board of trustees, a majority of whom have been members of the Church of Christ, and the local managers members of the church in Columbia. Columbia church has for many years enjoyed the labors of regular pastors, some of whom have been the most distinguished men among us. She has often entertained the State Meeting, and has ever been in the front rank in all the benevolent work in this State. She now numbers more than four hundred member

The early preachers at Columbia were Elders Richard Cave, Marcus P. Wills and Thomas M. Allen, all of whom died in Boone county.

Rocheport church was organized in the year 1837, by Thomas M. Allen. In the journal of Elder Thomas M. Allen, kindly furnished me by his son, Colonel W. H. Allen, I find the following

minute: “*October 7th.* I went to Rocheport and met Brothers Thomas McBride, James McBride and Joel Prewitt. Brothers Prewitt, James McBride, myself and Thomas McBride preached to-day in the order we are named. *8th. Second Lord’s day.* Old Brother McBride and I preached to a very large congregation to-day. After preaching we planted a Church of Jesus Christ with thirty-four members.” Brother and Sister Wheeler and Mrs. Ellen Dale, mother of Mrs. G. W. Morehead, better known as Mrs. Gen’l Easton, and Mrs. Wood were among the early members of the congregation. Mrs. M. sends me the following interesting incidents connected with the early history of the church: “Before the brethren had a house of worship in Rocheport, I remember to have heard Brother Thomas M. Allen preach in a small frame house near the river which was used as a carpenter’s shop, and served us as a town hall. The people came in crowds to hear him, and there was sometimes sharp contention outside as to who should occupy a place at the windows. Fleming Dale essayed to jump in one and hold a seat there, but just as he was thinking of his great victory over his discomfited comrades, Bro. Allen, in a clear, loud voice, said: ‘Verily, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.’ Dale was a kinsman of mine, and I have heard him say that he

never resigned a seat so quickly and cheerfully in all his life before.

“In the same town, after this, Brother Allen held a meeting and had about thirty candidates to baptize, the treacherous Missouri river to be the baptistery. It was in March. The snow was coming down in large flakes. Brother Allen led Henry Williams into the water; just as his hand was raised they both began to sink in the quicksand. The candidate was so much excited that he did not let his head go under the water, whereupon Brother Allen, with cool deliberation, released his left hand and with it buried the head and body of the subject. They made their way to the shore, when Brother Allen said: ‘Let him that thinketh he standeth take heed lest he fall.’ He adjourned then to the Moniteau, east of town, where all were baptized decently and in order.

“An aunt of mine, who lived in Cooper county, whose family were all Baptists except my mother, often came over to hear Brother Allen. Returning to her home, she would search the Scriptures to see if the things spoken by him were true. She finally wrote to him to meet her in Rocheport a certain day to baptize her into Christ, which he did. She afterwards married Nathan Cutler. He had been raised by pious parents—Methodists. He heard Macus P. Wills preach; he believed and was immersed. This grieved his parents as much as if they had laid him in his grave, but husband and

wife are still true to the faith and to each other. They now live in Vacaville, California.

“Joel Prewitt had an appointment to preach in Rocheport, but failed to get there in time. Thomas Campbell, a pioneer old Baptist preacher, was there to see and hear this wonderful man; so he was invited to preach; he introduced himself by saying: ‘I’m not Alexander Campbell, but old Tom. Alexander has found out a new road to heaven, fifteen hundred miles nearer than the old road; but old Tom prefers the old road; he knows every stump in it. Ah!’ At this juncture Bro. Prewitt entered, when the speaker said, ‘But here’s Bro. Prewitt, ah, perhaps he can entertain you better than I can, so I add no more.’”

The congregation at Rocheport has maintained its footing through all the years, having been served by nearly all the prominent preachers in that section of the State. For some years it has had a resident minister, who spends most of his time laboring in their midst. Brother McAllister is their minister at present.

Friendship church, seven miles north of Columbia, was organized in 1837, with nine members, brothers Marcus P. Wills and Thomas M. Allen being the first preachers. There are no records at my command which give the order in which the ministers served this congregation, but they have enjoyed the services of the two named above, with D. P. Henderson, President James Shannon, James



A. Berry and others. They have, I think, been able to keep the ordinances through all the years and are still in prosperous condition.

Of the congregations in Boone county formed since the war, I recall Centralia, Sturgeon and Ashland. I have no data as to their organization, nor of the ministers who have served them. I would be glad to present a brief account of them in these pages but have not been furnished with the necessary material.

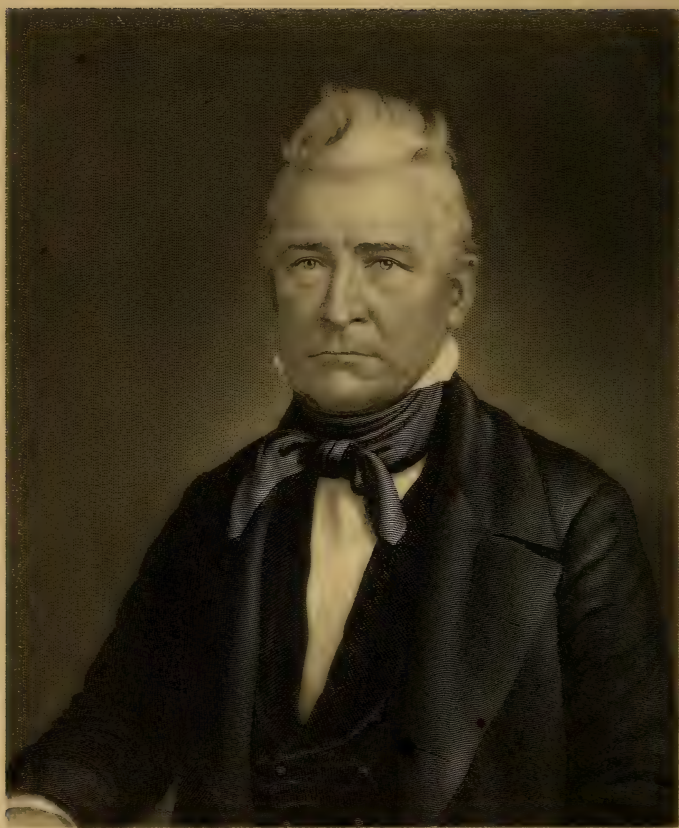
Elder Thomas McBride, whose name has been mentioned so frequently already, came from Madison county, Kentucky, to Boone county, in 1816. He was, I think, from the best information I can gather, the first advocate of primitive Christianity in the State of Missouri. In my childhood no name was more familiar among the disciples than that of Thomas McBride. He preached in Missouri first among the Baptists and was among the first to advocate reform. In addition to his labors in Boone county he is mentioned in connection with the early churches of Callaway, Howard, Monroe, Randolph, Cooper, Saline and LaFayette. He was a "tall, fine looking man of splendid appearance." I know nothing of his peculiarities as a preacher, but he must have been a man of rare powers to impress himself as he did upon all the preachers and churches in an early day. He labored in Missouri for about thirty years and then removed with his children to Oregon, where

he lived to see one of his grandsons Governor of the State and a member of Congress. I have no information concerning his last days.

Marcus P. Wills came to Missouri at a very early day and settled on a farm in Boone county. He came from Southern Kentucky, where he had preached successfully among the people then called "New Lights." He was about five feet, nine inches in height, heavy set, and weighed about one hundred and seventy-five pounds. He had light hair, blue or grey eyes and florid complexion. He was a clear, forcible speaker, had a fine voice; his sermons were scriptural and logical and he had great power as an exhorter, and moved the people with his pathos and tenderness.

He preached for the churches in Boone, Callaway and Howard counties, in school-houses and in private houses, in barns and in groves, and prepared the way for the organization of many of the churches which have since come into prominence. The congregations at Red Top, Columbia, Friendship, and others, enjoyed his labors and loved him tenderly. Great numbers were baptized under his ministry. He visited the church at Huntsville, Missouri, while the writer was attending school there and preparing himself for the study of the law. On one occasion he said to me: "My son, if you have the ability to plead the law you have the ability to preach the gospel." This remark had as much to do in turning my attention to





Affecty yr Bro  
J. M. Allen

wards the ministry as anything else, and the more I thought about it the more I felt it to be my duty to preach the gospel, till the decision was finally made. Subsequently I visited him at his home, and he confirmed my decision and gave me much wholesome advice. He afterwards wrote me, and he and Brother Henderson induced me to attend the University under the presidency of that prince of men, James Shannon. I thank God that he showed me "the more excellent way."

About this time he removed with his family to Callaway county and settled near Fulton, where, in the year 1853, I think, he passed away in the blessed hope of immortality. His family consisted, I think, of two sons and several daughters, some of whom still reside in that section of country. His son, Elijah Allen, began to preach some when quite young, but afterwards studied medicine, and is now a practicing physician some where in the southern part of the State.

Elder Thomas M. Allen came from Fayette county, Kentucky, to Boone county, Missouri, in the fall of 1836, and settled on a farm, on what is now called the Two Mile Prairie. He was at this time about thirty-nine years of age. He had been for a number of years a prominent preacher in the section of country from which he came. His coming to Missouri was an epoch in the history of the few struggling churches in the State. He was about six feet in height and weighed about



one hundred and seventy-five or eighty pounds ; he had a most commanding person, and a good voice. His hair was dark and his complexion somewhat sallow ; he always dressed with faultless taste, and impressed all who met him as a most accomplished gentleman. He had a good English education, and spoke and wrote his vernacular correctly. He had a fine command of language and was never at a loss for a word. He was by far the most accomplished and popular minister in all that section of the State. He married in Kentucky, Miss Rebecca Russell, a daughter of General Russell, a prominent citizen of Fayette county. He possessed a fine estate and owned one of the finest farms in the county. His elegant country home, Ellerslie, was celebrated throughout the State for the princely hospitality which he and his elegant wife dispensed. His liberal education, his eminent social qualities and his ample fortune gave him access at once to the best families of the State and made him the intimate and valued friend and associate of the most prominent men in Missouri. While he never aspired to any office, he always felt and manifested a deep interest in politics, both State and national. He was frequently urged by his party friends of the old Whig party to become a candidate for Governor of the State, and at one time he declined an appointment to Congress to fill an unexpired term. I

have heard him say it was a great temptation, but he concluded that it might impair his influence as a minister of the gospel, and would be setting a bad example to the young preachers of his church. He was an intimate friend of Alexander Campbell and a staunch supporter of Bethany College. The old files of the *Millennial Harbinger*, published at Bethany, Virginia, will show that scarcely a month passed by in his long ministry that he did not write to Mr. Campbell, either in the interests of Bethany College or to report his meetings or those of his brethren, or to report an obituary notice of some friend or brother or sister.

Both of Mr. Campbell's early visits to Missouri were at his instigation, and he was accompanied by him from the time he entered the State until he departed. He also contributed liberally of his funds to the endowment fund of Bethany College. His devotion to the college grew out of his desire to see the churches supplied with an educated ministry. He was one of the committee to select the first young man, Alexander Procter, to be educated at Bethany College. His interest in the college never abated, and no man rejoiced more than he did in the success of the many young men who came out of Bethany College to preach the gospel in Missouri.

He was also one of the earliest and truest friends of Missouri University, located at Colum-

bia. To his life-long and greatly beloved friend the Hon. James S. Rollins, of Columbia, and to Thomas M. Allen himself, more than to any other two men in Missouri, are we indebted for that magnificent institution, which has done and is still doing so much for Missouri's sons and daughters. He was ever, under all administrations and in the midst of its sorest trials, its staunch friend, not only working at home, but in the halls of legislation for its benefit. He was always in favor of the most liberal policy upon the part of the State in its support. He was honored again and again by being appointed one of its curators and President of the Board, and was zealous in its defense and always had words of encouragement for its faculty and students. More frequently than any other minister in the State, was he the chaplain on public occasions. It was the joy of his declining years that he had lived to see it placed on a broad basis for usefulness and in such position as to command a liberal support from the Legislature. Multitudes of gentlemen are proud to recognize the fact that they owe him a debt of gratitude for his unselfish labors in behalf of their beloved *alma mater*.

He was one of the first advocates for equal educational facilities for the young women of Missouri, and long before it was the policy of the University to admit young ladies to its classes, he,

with his brother and co-laborer, Elder D. P. Henderson, of Canton, Missouri, with other gentlemen of the county and State, founded that admirable institution, Christian College, from whose halls have gone out a great company of the most brilliant women of Missouri and the adjoining States. He gave it his means and wonderful influence, and was from its founding to the time of his death almost continuously one of its Board of Trustees. After the late war his loving heart was touched by the cry of orphanage, which came up from all parts of his adopted State, and he, with others of his brethren, determined to establish a Female Orphan School, in which the orphan girls of Missouri might be educated without money and without price; hence, in Columbia, in the year 1868, and upon his motion, the State Meeting resolved to establish such a school. He, A. Procter, and A. B. Jones were appointed a committee to select a location, procure a charter, and provide for its establishment. Under his advice and under his personal supervision Camden Point, in Platte county, was selected, the school property there purchased, and a school opened, which has been in successful operation now for fifteen years. More than fifteen hundred young ladies have enjoyed its benefits, and already a great company of orphan girls have gone out from its walls graduates and accomplished women, and are now filling im-

portant places in society. His lovely and accomplished daughter, Mrs. Mary Allen, deceased, by her will became the largest donor to its funds. Her portrait hangs in the library, and the oldest literary society of the institution is named in honor of her, "The Mary Allen Institute."

I have thus very briefly and imperfectly sketched his connection with institutions of learning, but eternity alone will reveal the good which shall result from his labor in this direction.

Elder Allen was a successful business man and all his life a successful farmer. Notwithstanding the fact that he was much of his time from home and deeply absorbed in the work of the church, he found time to superintend his farm and to make a most ample support for his large family of both white and black persons.

It was generally known among the people that he owned a fine farm, a number of servants, and was in comfortable circumstances, and they therefore paid him nothing for his services as a minister. He was on this account compelled to look carefully after his business, and even up to the time of his death he was actively engaged in business, as well as untiring in his labors as a minister of the Word. It was proverbial that he rode the best horse and had the finest cattle and hogs in the country.

While he was a slave owner, he was a most humane one, and cared for his servants as parts of



his own family. In reading over his journal I find that some of them are mentioned on almost every page; the birth of their children, their sickness, death and burial, and always some expression of the tenderest sympathy. As an evidence of the kindly relations between them, I mention the fact that the most of them remained in his employ after they were freed, and all of them continued to be objects of his care. They were his nurses during his last illness and mourners at his funeral.

I have not at my command the facts concerning the early life and education of Elder Thomas M. Allen. He was born in Virginia, in the year 1797, and grew up to manhood in his native State. All who knew him will remember that he had a crippled arm and hand. When he was a young man he was riding on horseback, accompanied by a young lady friend, through a forest. There came up suddenly a fearful storm of wind and thunder and lightning. The lightning struck a tree directly over their heads, shattering the tree, which fell on them, killing instantly the young lady and the horse on which he rode, and crippling his arm. He was not then a Christian, and I have heard him say that this circumstance led him to serious reflection.

He came from Virginia to Kentucky, intending to practice law, and did open an office somewhere in Indiana, and practiced for a time. I have no information as to how he happened to abandon the

law and enter the ministry; but from his journal I find that as early as the year 1826 he was actively engaged in the ministry, associated with B. W. Stone, F. R. Palmer, Joel H. Haden, and others, who were then called "New Lights." In his journal for 1827, I find the following minute, February 10th and 11th: "The brethren named me to write a letter to Conference." And February 30th, this minute: "I met the elders and brethren in conference at Indicott's meeting-house, Harrison county, Kentucky. There were a number of elders and brethren present. I was chosen clerk. The letters from many of the churches gave us pleasing intelligence of the revival of God's work in the land. Some had in a short time received thirty, some twenty, some eighteen, etc. 31st. Met in conference at nine o'clock to attend to business and appointed our next Conference to be the Friday before the first Lord's day in September, at Republican, in Fayette county. Elder T. Smith, M. Gardner, (from Ohio), and L. Fleming preached to-day.

"Met at an early hour for worship. Elders Gardner and Stone preached, when Elder Palmer administered the Lord's supper, which was truly a feast to a vast number of brethren and sisters. In the afternoon I spoke to the congregation. Met at nine o'clock this morning. Elders John Longley and M. Gardner preached. This was a solemn time. Many came forward to be prayed for. We

parted for our respective homes about two o'clock, after having for several days enjoyed sweet communion with the Father and his Son and one another.

This passage from his journal makes it manifest that these men were not yet "out of the mists of sectarianism." They were still holding "conferences" and having many to come "forward to be prayed for," and yet they had made considerable progress towards the "ancient order of things," as is witnessed in the following minute from the same journal. "*May 22, 1827.* I dined to-day with old Brother Thomas Allen, who has been a professor of religion for about fifty years, but never united with any society until he had an opportunity of uniting with one who rejected party names and party creeds. He is now a member of the Christian Church at Mud Meeting-house."

Again when he organized a church at a school-house near Brother Giltner's, in Bourbon county, which is now called Antioch, he required the members to subscribe to the following: "We, the undersigned, agree to unite together as a Church of Christ, taking his word as the only rule of our faith and practice, and the name Christian as that by which to be called. Done the 26th day of May, 1827.

T. M. ALLEN, E. C. C."

In his journal of July 7th, is the following

minute: "Met the church at Union with Brother Stone, and had a good meeting. This evening several of us went to Brother T. Ware's. A young man by the name of John Gano, Miss Cassandra Ware and Miss Mary A. Conn professed religion. Never did I see such a meeting as this was for the number. Every one present was either rejoicing in God or weeping and mourning his love to know."

This young man, John Gano, was the eminent evangelist, Elder John A. Gano, who has been so distinguished in Kentucky as a successful preacher of the gospel. His journal for 1827 closes with this minute: "During the year 1827 I married eight couples; baptized fifty-one persons; planted two churches; one at Antioch, Bourbon county, and the other Cynthiana, Harrison county, both having increased considerably, and at this time are in a very flourishing condition. My family have been exceedingly blessed at the hands of God with good health and supplied with the comforts and blessings of life. I have preached considerably, had many joyful moments, and feel thankful to Almighty God for the past favors, and now I commit myself, wife and children and friends into his fatherly care and humbly supplicate his continued blessings and pray him for grace that our subsequent lives may be devoted to the service of God, that we may live in peace, die happy and be happy forever."

As has been stated, at this time he was not con-

nected with what is now known as the "Reformation," but with the "New Lights." The first intimation of sympathy with those called then "Campbellites" is found in the following minute in his journal :

"*August 14, 1830.* I attended the Baptist Association at Silas on the 15th. I preached at Antioch on the 16th. I attended at Silas again and saw the Association exert their lawless and unauthorized power over all usage, constitution, precedent or rule in the exclusion of Brother J. Creath, Sr., and J. Creath, Jr., and the churches to which they respectively belonged, simply because of their opposition to all human creeds and their views of gospel liberty. The conduct of the orthodox part of this association convinced me that they were actuated by the same spirit that in former days planted the stake and lighted the fagot. And all they want is the power to incline them to the same deeds of violence and outrage that have disgraced the dark ages of the world." And again November 15th: "Went to the Great Crossings, Scott county, to hear Brother Alexander Campbell, of Virginia, preach. He gave a most lucid discourse. Heard Mr. Campbell again at Bryant Station."

In his journal for 1831, January 28th and 29th, I find the following minute: "I attended a communion meeting in Paris. Brothers Stone, Palmer, Rogers, Gano, Irwin, Parker and myself and



Brothers John T. Johnson, John Smith and Batson attended the meeting. The three last named brethren were of the "*Reformed Baptists*," but are now *emphatically Christians*, a complete and cordial union having taken place in this section of country between *the Christian Church and Reformers*."

In reading his journal it is quite manifest, though no mention is made of the fact, that his meeting Mr. Campbell and his association with those ministers who had been "Reformed Baptists" materially modified his views and teachings. We no longer read of persons "professing faith," but instead we find the expression, "confessing Christ." No more persons "come forward to be prayed for," but "come forward to confess their faith in Christ." The phrase, "Lord's supper" is substituted for "the communion" and "the sacrament;" and while the "Reformers" accepted the name "Christian," the "Christians" accepted the "peculiar teachings" of the Reformers.

He continued most abundant in labors; on his farm, as a member of the county court to which he had been elected, and in the ministry in Kentucky till the fall of 1836, when, as has already been stated, he closed his labors in Kentucky and moved with his family to Missouri.

His journal for 1836 closes as follows: "The year 1836 is closed and gone to the years of eternity. During this year I have married seven

couples and immersed seventy-four believers in the Lord Jesus. I have removed from my late residence in Fayette county, Kentucky, to my new home on the Two Mile Prairie, in Boone county, Missouri. On the 8th of March last we lost our second son, Robert S. Allen, an interesting, sprightly child. Yet great has been God's goodness to myself and family, for which I am thankful and grateful. And now once more I throw myself and family upon the kind care and tender mercy of the good Lord."

Coming to Missouri, he entered the field at once as an evangelist, and his journal shows an amount of travel and preaching, such as no other man in the State of Missouri ever did in the same length of time. The wonder is how he endured the labor.

In private houses, in barns, in open groves and in court-houses, in the hall of Representatives at Jefferson City, and in nearly all the meeting-houses of his section of the State was his voice heard pleading for truth and righteousness, the union of God's children by returning to apostolic doctrine and practice, and building on the one foundation, which is Jesus Christ.

To follow his journal and recount his labors would be to fill a volume much larger than this, and with very great reluctance, therefore, we must proceed to close this most imperfect sketch of one of the grandest men and one of the most active

lives that ever lived in our State. He continued in active service up to the fall of 1871, when he was in his seventy-fourth year. He made a preaching tour to the upper counties of the State as far as Maryville, in Nodaway county, preaching almost constantly for several weeks. The weather was exceedingly hot, and he was prostrated by an attack of inflammation of his stomach and bowels, on his return. He also had a distressing cough, which he attributed to constant speaking. His last entries in his journal—

*“October 1, 1871.* I was very unwell and in bed all day. Brother and Sister Hurt and Sister Julia Jacobs came to see me in the afternoon, and spent a pleasant hour or two with me. This was all the company I had to-day, except several of my old servants who came. I spent a lonely day, but I thank my Heavenly Father for his loving kindness and blessings to me. Lord, do help me to be humble, thankful and faithful.

*“October 2d.* I was unwell and did not go up town to-day.

*“3d.* I am much better to-day, and was out at the building twice; I went to Christian College in the afternoon and met with Lizzie Arnold (his niece) when she came home with me and staid all night.

*“4th.* I threw up a good deal of blood last night, in coughing and some to-day.

*“5th.* I rode out to the farm by myself.

"*At night.* Old Ring stood guard for me.

"*6th.* Dry and dusty as ever, though it turned quite cool in the afternoon. Brother Rogers rode out with me to look at my building. He was very much pleased with the situation and character of the improvements. Our newly elected professor, Col. Albert, reached here on the evening train, accompanied by his father-in-law, James Taylor, of New Port, Kentucky. All alone at night."

This was the last entry he ever made in his journal and probably the last time he ever had a pen in his hand. His son, Col. W. H. Allen, continues his journal for a few days as follows :

"*October 7th.* My father was in town this morning in usual health. In the afternoon, about three o'clock, he was taken with a chill followed by severe fever. Dr. Lenoir was called in and left medicine to be given during the night. He spent a restless night, complaining very much.

"*October 8th.* About four o'clock father had another chill and high fever. Dr. W. T. Lenoir was present morning and evening, when the disease began to assume a typhoid shape. Still complaining of pain in his bowels.

"*October 9th.* The doctor called again and pronounced my father no better ; still complaining constantly. I telegraphed my cousin and adopted brother, Dr. T. Allen Arnold, of St. Louis. Dr. L. called in the afternoon ; gradually sinking ;

spent a restless, sleepless night; suffering very much.

*“October 10th.* Doctor called this morning, pronounced my father not so well; getting weaker all the time. He continued to grow worse, complaining constantly; about one o'clock became flighty, talked incessantly, and at half past two o'clock his spirit calmly, peacefully and without a struggle passed to the eternal world. Aunt Mary Garth, her son James, Drs. Lenoir and McAllister, and some others were present. Other friends came in, and his lifeless body was soon clothed in a suit of black, and looked as natural as life, as if he were in a peaceful slumber, as I have often seen him.

*“October 11th.* This was a lonely, sad day. Numbers of friends and acquaintances called. My father's lifeless body was reposing sweetly, as if in a natural sleep. A splendid metallic coffin was brought, in which his body was to rest in the cold, silent tomb. Dear, departed father, I believe you are reunited with dear ones who have gone before you to the spirit land. May I live and act so that I may meet you in the realms above. Dr. Thomas Allen Arnold, my cousin reached here to-day. Dear boy, my father raised and educated him and prepared him for usefulness.

*“October 12th.* About one o'clock the corpse, followed by many friends, was taken to the Christian church, where a very appropriate discourse was delivered by Elder Alex. Procter, of Indepen-



dence, Missouri, after which, on behalf of the citizens, Col. W. F. Switzler and Maj. Jas. S. Rollins, particular friends of my father, spoke feelingly and eloquently on the character of the deceased, after which the lid of the casket was removed and hundreds passed up the aisle and looked for the last time on that benevolent face, soon to be consigned to the tomb till the resurrection morn. Then the long line of friends and citizens repaired to the cemetery, where the body was consigned to the tomb by the side of his first love, my mother, and other members of his family. I will here remark that the funeral exercises were opened by prayer by Elder James A. Berry, of Moberly, and appropriate remarks by President Joseph K. Rogers, of Columbia. His funeral was attended by one of the largest crowds ever seen in Columbia. The proceedings and resolutions of the trustees of Christian College and the University, of which he had long been a member, of the town trustees, of the meetings of the citizens, and of Boone County Court (which adjourned), show the high appreciation of him as a Christian minister and a citizen. The doors of the business houses were closed and Columbia had a sad and mournful appearance. But he is gone, and I am sure he is with his Maker, whom he served faithfully as a Christian minister for more than fifty years. Farewell, dear father. May I endeavor to imitate your many virtues. May I do justice, love

mercy and walk humbly, and finally meet you where "the wicked cease from troubling and the weary are at rest."

## CHAPTER IV.

## MONROE COUNTY.

I am indebted to brother E. B. Davis, at that time pastor in Paris, for the following interesting account of the church there :

“PARIS, MO., JANUARY 22, 1884.

“DEAR BROTHER HALEY:—I have gleaned the following facts concerning the Disciples in this community. I have relied principally upon Jas. R. Abernathy who is the only surviving charter member of the Paris congregation. He is now 89 years old, vigorous and strong for one of his age, regular in his attendance upon church worship. I can find no records or church register before 1863, the first having been lost, thus leaving no records for thirty years previous to that date.

“The congregation was organized March 10, 1833, by Elder Thomas McBride, who was then living in Boone county. But six disciples could be found within thirty miles of Paris, and they agreed to assemble and keep the ordinances, and thus was begun the work of restoring to the people of Monroe county the primitive church without human creeds. The following are the names of the charter members: John Shoot and wife, Joseph Forman and wife, James C. Fox and

James R. Abernathy. They had as their first preacher Marcus P. Wills, and then followed Henry Thomas, Alfred Wilson, A. Procter, Peter Donan, A. H. Rice; J. W. Mountjoy and H. B. Davis. These are the names of all the regular preachers since their organization, fifty-one years ago. They have never been in a disorganized state. I find that 779 names have been registered since 1863. The congregation now holds as members something over two hundred. They have owned two houses of worship and are now erecting the third, which will be completed in the spring, at a cost of about ten thousand dollars. They have had the pleasure of hearing as preachers Thomas M. Allen, Joel H. Haden, Dan'l. McSwain, Jacob Creath, Jeremiah Lancaster, D. S. Burnet, M. Alexander, father of our Congressman, A. M. Alexander, Alexander Campbell, M. E. Lard, D. Pat. Henderson, Dr. W. H. Hopson, T. P. Haley, the John Smith who wore the coon-skin cap, and many others whose names are not just now remembered.

Yours truly,

H. B. DAVIS."

The congregation at Paris from its very organization was composed of some of the most substantial men and women in the county; indeed, no better people could be found among all the good people of the State. Among these I cannot refrain from mentioning the names of J. C. Fox, better

known as Cephas Fox, now gone to his reward. Thomas Crutcher, who still lingers with us. Braxton Giddings, Granville Snell (also deceased). These men and others, with their good wives, bore the heat and burden of the day, when indeed there were few to bear them. They supported the cause, entertained the preachers and made their homes renowned all over the State for their generous hospitality. It will be seen that in more than fifty years they had only seven regular preachers. This was not because their preachers were better men or more brilliant than others, but because the church stood by them, even with their faults. There is no better indication of a wise administration of church affairs than permanency in the pastoral relation.

Another fact is prominent in the history of the Paris church. No enterprise of the brotherhood of the State was ever neglected by them. It will be found that they contributed of their means to Bethany College, Christian University, to the Orphan School, and to every appeal made to them in the name of the cause they responded. I must mention specially the generosity of brother Fox as it came under my observation. On a visit of Brother Errett to Paris in the interest of the Orphan School he agreed to give the school \$1,000 at his death. Subsequently, as a member of the Board, he made a visit to the school and was so impressed that on his return he enclosed me his



check for the one thousand dollars, saying, that in that matter he proposed to be his own executor, and that the school needed the money at that time as much or more than it ever would in the future. When the church in Shelbina built their house of worship, they were compelled to borrow a sum, say one thousand dollars, to make their last payment. Brother Fox loaned it to them. They allowed the matter to run on, not even paying the interest. At the death of brother Fox they were greatly disturbed and expected to see their property sold, but when the good man's will was found it was ascertained that he had forgiven them the debt. Now and then his old friends who had been unfortunate would be remembered in a remittance with affectionate words. No wonder the Paris church has been a grand church with even one such man in it. And yet what I have said of Cephas Fox might he said of others of that church, who always did according to their ability.

The church at Berea was perhaps the next one organized in the county. It was northeast of Paris, not far from the old State road leading from Paris to Hannibal. Among the early names there I recall the Raglands, the Sidenors, Smiths, etc. This congregation enjoyed the labors of nearly all the preachers who labored in Paris, and especially of Martin Sidenor, whose name has already been mentioned. In the many changes that have taken place in the thirty years since I was with them I

do not know how they have fared, but I am quite sure the men and women whom I met there in an early day did not desert the cause.

Santa Fee Church was perhaps next in order, and was from the time of its organization an excellent and influential organization. It has maintained its existence through all the years and has grown to be regarded as one of the very best congregations in the State.

Among the early members there I recall the names of the Bybees, the Bridgefords and the Davises. They have enjoyed the labors of Henry Thomas, Alfred Wilson, John A. Brooks, and others.

Middle Grove, in the western part of the county, was probably the next congregation planted in Monroe. Indeed it was a strong congregation from my earliest recollection. It was situated in a good country and composed of most excellent and substantial people.

Among the early members I recall the names of the Reeds, Featherstons, Dulaneys, Snells, Bassetts, Conyers, etc., etc. Middle Grove church was remarkable in an early day for the large audiences that gathered there, the great number of young people and the good congregational singing. It was not unusual in the summer season for the crowd to be so great that an arbor of trees and brush had to be constructed outside, while the preacher stood in the door preach-

ing to those within and without. Among the preachers who served them in an early day were William Reed and Thomas Thompson, already mentioned, Martin Sidenor, Henry Thomas, Alfred Wilson. Jacob Creath and D. P. Henderson held great meetings there in 1854, when Rev. Peter Donan, of the Presbyterian Church renounced Presbyterianism and accepted New Testament Christianity. Many other great meetings were held there. They have maintained their organization from the beginning and have always I think, been supplied with regular preaching.

The next congregation organized was at Madison. I do not know the date of its organization, but as early as 1848 a great meeting was held by Elder Henry Thomas just west of the town. I have an impression, however, that the church had been founded at an earlier day. About the year 1850 they built a frame house in the town, the first house in which I ever saw an elevated floor from the pulpit back. Unlike the modern fashionable house, the pulpit was between the doors, and the floor instead of rising gradually was raised in sections; the first ten feet, say, on a level, and then a rise of two feet, and then a ten foot level, and so on till the rear was reached.

I recall the names of the Dawsons, the Groves, the Ferrells, the Davises, the Eubanks, the Woodwards and the Cunninghams, who were members in an early day. They had the services, more

or less, of all the ministers who served the Paris church—Brothers Thomas, Wilson, Rice, Mountjoy and Featherston. The last named now resides there and is their beloved pastor.

The congregation at Union, seven miles southwest of Paris, on the State road leading from Paris to Middle Grove, was one of the earliest in the county. I do not know the year in which it was organized nor who the preacher was, but it was from the beginning a church of great usefulness. Among the early members were Bro. Forman, whose name is mentioned as one of the charter members of the Paris church, and his most excellent family, one of whom was William, the singing teacher, to whom the churches in all that part of the State are indebted for their knowledge of vocal music; the Barkers, the Cartwrights, the Browns, the McCanns, the Withers, the Burtons, the Maddoxes, etc., etc. Bro. Henry Thomas was for many years their preacher; after him Alfred Wilson, Benj. Smith and Featherston and Surber. Elders D. P. Henderson, Jacob Creath, T. M. Allen and many others have held meetings there. They have built a second meeting house and are at this time one of the best congregations in the State. Brother Surber is now, I think, their regular preacher.

Since writing the above the following letter has been received, which throws some additional light



on the origin and early history of the Union congregation :

AT HOME, MARCH 27, 1884.

ELDER T. P. HALEY—*Dear Brother* :—I see in the *Christian-Evangelist* you are collecting material to publish a book to give a history of the current Reformation in Missouri. As I am the last surviving member of the church at Union except one, old brother Holloway, now in his 76th year, I will do the best I can under the circumstances.

I went to see brother Tom Dry and wife a few days since ; they were not members at the time of the organization of the church, but were present at the time. We fully agreed in nearly every point on the subject. According to my best recollection the church was organized in May, 1835, or '36—not later than '36—with seventeen members. I will give you the names : John A. Holloway and wife, Benjamin Mason and wife, Thomas Watts, and wife, James Hawkins and wife, Joseph Forman, wife, and sister Woodward, John Forman and wife, sister Eliza Chapman and your unworthy servant ; I think a daughter of brother Mason. This will approximate pretty close to the organization. My father and brother Mason were elected elders ; Joseph Forman and James Hawkins were elected deacons.

We met for a time in the school-house near by.



We then met near the old Forman Mill for two or three years for worship, brother Thompson preaching for us occasionally; also brother Thomas. During these years old brother Barker came to Missouri; also brother Henry Glasscock, who put in his membership with us; also some of their children; this helped us very much indeed. We often had additions to the church, but the first meeting that was of any special note was held in 1839. The preachers present were B. W. Stone, Jacob Creath, John R. McCall, Eastham Ballinger, of Marion county, Henry Thomas, Alfred Wilson, who just commenced speaking in public. It was held just South of James Forman's down on the river bank, at a good spring. We had seventeen additions, J. C. Forman, sisters Minerva and Amanda, among the number. Time passed on; the church was prospering all the time with frequent additions. The next protracted meeting that was held, of special interest, was held in 1846 by brother T. M. Allen. It was held on the farm of my father-in-law, Dan'l Cartwright, south of his residence; we had twenty-six additions, if my memory is not at fault. I should have said, in the proper place, brother Thomas was present all the time. We then began to talk of building a house of worship. It was finally agreed to build. We had the frame put up, costing \$75. It stood there more than a year; finally we got it inclosed. Times were hard, money

scarce. Brother Baker furnished the plank to enclose it; I dressed all the plank myself to enclose it with. We then set about to plaster and seat it; all hands set in. We soon had the lime on the ground to plaster the house; I, with the assistance of a hand, prepared the mortar for the plastering. I superintended the entire job.

Additions were still being made to the church. Brother Thomas preaching mostly to the church at the time. I will say further, it has been a custom with the church ever since its conception to hold a protracted meeting once every year in the month of August. With a few exceptions we have kept it up to this time. I know, brother Haley, you are well informed, as a general thing, that we have had the services of our best preachers at these meetings.

We have had regular preaching, once a month, for forty years. In conclusion I will state that I acted as a deacon for over twenty years. The brethren then saw fit to elect me an elder in the church; I have served some six years in that capacity. My father was an elder until he sold out and moved to Sturgeon. Brothers Barker and Glascock remained elders until they died.

As ever, yours indeed,

WILLIAM H. FORMAN.

The congregations at Shelbina, Granville and Monroe City, as well as the one called Antioch,

south of Paris, are all of comparatively recent origin. They are all good strong churches that keep the ordinances and maintain regular preaching. There are probably other smaller churches in the county, that ought to be mentioned in this connection, but I do not recall them, and their organizations are so recent that my readers can readily obtain any desired information concerning them.

Among the deceased preachers who have labored in Monroe county who have not been mentioned is Elder A. H. Rice. He was born and raised, I think, in Illinois. He belonged to a family of preachers, three of whom labored and died in Missouri. A. H. in Paris, Virgil in Clarks-ville, probably, and the other in Plattsburg. A. H. was not, I think, educated for the ministry, and I think a man of only ordinary English education. He spoke and wrote his vernacular correctly and fluently. He was above six feet in height and quite slender; he had black hair and dark eyes and dark complexion. He had a good voice and clear and distinct utterance. He was argumentative in style, and still had good hortatory power. He was a good pastor, but a better evangelist, and was greatly beloved wherever he preached. His memory is fresh and fragrant at Paris, and all mention him to praise him. He was cut down by that fell destroyer, consumption,

in the prime of his life and in the midst of his greatest usefulness.

Elder P. Donan, as I understand, was a Scotch Presbyterian, who came from Scotland and settled in one of the Southern States, where he married his wife and labored for a number of years as a Presbyterian minister. He was of medium height and weight, had light hair and somewhat florid complexion. He was, as most Presbyterian ministers are, a well educated man; being a classical scholar and a graduate of a theological school. He was a fair speaker, and a very elegant man in his manners. I have never known a man more faultless in his bearing in the social circle.

He came into the Christian Church, however, too late in life to feel perfectly adjusted. He was always a clergyman in his manners, and in no religious body are clerical manners less respected than in ours. Mr. Campbell's merciless assaults upon the "kingdom of the clergy" scarcely left a vestige of respect for the minister, much less for a clergyman. It was worth a man's reputation to call himself a clergyman or to allow himself to be called "Reverend." From one extreme men always swing to another.

When brother Donan came into the Christian Church he left his wife and children in the Presbyterian Church; but one by one his children followed his example, and at last his wife, a most

intelligent and accomplished lady, also came. He labored for the Paris church for a time and then supplied the churches within reach once a month, and then evangelized generally. In the meantime he edited the "Autobiography of Elder Jacob Creath," which was the only literary labor he performed among us. He removed to Palmyra in the latter years of his life, where he lived greatly respected by his neighbors, and departed this life respected and honored as a scholarly and upright man and an able minister of the Word. He left a family of children of unusual brightness, among whom is the somewhat eccentric but brilliant P. Donan, of newspaper fame. His services were never properly remunerated, and he died in comparative poverty. May a kind Providence watch over his dear wife and children whom he so dearly loved.



## CHAPTER V.

## HOWARD COUNTY.

It is now exeedingly difficult to obtain any correct statistics of the churches in Howard, though it is well known that for many years it was the stronghold of the reformation in the river counties. I am indebted to brother Herndon, one of the old estmembers of the congregation in Fayette, for the following interesting letter:

“FAYETTE, Mo., JANUARY 22, 1884.

“DEAR BROTHER HALEY:—Your card of the 16th was duly received. I deeply regret that it is not in my power to give you the information you desire, but will give you what I can.

“I came to Fayette in May, 1835. There was then no house of worship in this town. I think the Methodist Church had an organization, and there was a Christian church with a few members. If the church was not organized before I came here it must have been very soon after. There was a good deal of preaching. The court house and the academy (a one story brick, near where Central College now stands) were used for preaching by all. I heard at the time of Joel H. Haden and Joel Prewitt, both farmers and trading men, the latter a merchant in Fayette a few years later;

both preached frequently, but my memory is that preaching was not their chief business.

"The first preacher for the church here, as I remember, was Elder Thomas McBride. He resided here a year or two, perhaps, an old man much beloved by the brethren.

"I united with the church in 1840, and had but little information about it prior to that time. I find no record further back than 1848. Since 1840 we have had a host of preachers. Jeremiah P. Lancaster, S. S. Church, Thomas M. Allen, Marcus P. Wills, Hampton L. Boone (after he united with us, I think in 1842), D. Pat. Henderson, John W. McGarvey, Thomas N. Gaines, W. C. Boone, Dr. W. H. Hopson, Jonathan Atkinson, J. D. Wilmott, W. A. Blanks, E. A. Pardee, Willian, M. Featherston, J. M. Tennison, James Randall. It is probable that the names of several are omitted. From 1840 up to the present, many able and distinguished preachers have been here in protracted meetings. Among them our beloved brother Allen, brother Henderson. Bro. Church, Bro. D. S. Burnett, Bro. L. B. Wilkes, Bro. T. P. Haley, also our much beloved brothers McGarvey and Hopson. Isaac Errett preached one or two sermons on one occasion. State meetings were held in '48 and '50. Recently brother A. Procter held us a two weeks' meeting.

"Very truly, your brother,

"A. J. HERNDON."

In the days when "State meetings" were held with the Fayette church it was regarded as one of the largest and most prosperous in the State.

When Hampton L. Boone came over from the Methodist Church to the Christian Church, he brought with him such an influence that it was not difficult for the brethren then to secure the church building, which they still occupy. If they had been able at that time to secure control of the educational interests of the town and community, they would doubtless have maintained the supremacy they then enjoyed. But the Methodist brethren still held the schools, and subsequently located their State school for both males and females there, and have generally controlled the public sentiment of the community, but through all the years the Disciples have had a respectable footing in the community. Read again the list of the names of the preachers who have served them and there will be no doubt about the place which they have always held before the public. Of these men we shall speak further in these pages.

The church at Mount Pleasant, in the southwestern portion of the county, is one of the oldest in the county. It was also served by many of the preachers named in the Fayette list. Brother Gaines resided in the neighborhood and served them for a number of years. Brother Jas. Randall also, with others, lived in the neighbor-

hood. Among the more prominent members who resided there were Brother Robert Estill and family, the McGavock family, the Bowmans, Truitt, Settles, Wilcoxens, Hughes, etc.

They have maintained their organization from the beginning, and have been generally supplied with regular preaching. Recently the congregation has built a new house of worship at Franklin, though meetings are still held, I think, at the old house.

The congregation at Boonsborough is also one of the old organizations. It was the home of that venerable man of God, Elder William Burton. I have no records from this old church, but in an early day it enjoyed frequent visits from Joel H. Hayden and others. Bro. Procter, when a young man, often visited them and held meetings for them. They still maintain their organization, and have had the services of late years of Bro. Thomas Campbell.

Richland, a few miles south of Glasgow, is another one of the early organizations of Howard. I do not know how early this church was planted. It is probably as old as the Fayette congregation. Of the members of the long ago were the Terrells, Woods, Graves, Casons, Humes, etc. The preachers who served them were those mentioned in connection with the other churches, especially Joel H. Hayden, whose elegant home was not far distant. In my travels in northwestern Missouri I met a number



of disciples who had removed from this old church. It was one of the many churches that became the mother of churches. They still maintain an efficient organization, and have regular preaching.

The church at Glasgow was organized at a later day and under great difficulties. It was one of the communities in which we made an unfavorable beginning. It was perhaps partly on account of the fact that the denominations, and especially the Methodists, were strong and thoroughly organized before we made a beginning, and partly on account of the fact that Bro. "Billy" Brown, who was among the first preachers there, "raised the black flag, asking no quarter and showing none." At an early day a good frame meeting-house was built, and a number of excellent families identified themselves with the church, among which were brother John H. Estill and wife, Weston F. Birch and family, the Ropers, the Maupins, the Forbes, Dr. Cropp and others. They also had Bro. Procter as preacher for a number of years. A great many brethren visited and preached for them, and one State meeting (1858) was held there. Still the church did not prosper. During the war it was thought best to sell the house, and through the failure of one of the trustees who held the money, the whole amount was lost, and everything went to pieces. Since the war, through the untiring efforts of a few members, the fragments have been gathered up and



a neat little house has been built, and now a small band keep the ordinances and have the gospel preached.

In the meantime the town has lost much of its former business and prominence, since the river commerce has been absorbed by the railroads. With such courage and faith, however, as they have shown in the last few years, they will no doubt be able to maintain their ground and build up by and by a good congregation. For the sake of what it once was, as well as for the noble little band now there, it is fondly hoped that they may succeed.

There is a congregation called Pleasant Green, between Fayette and Glasgow, composed, I think at first of persons who had been members at Glasgow, Fayette and Richland, but I have no means of ascertaining their present condition and prospects. It is also quite probable that in the march of years other congregations have sprung up not in this list.

Of the preachers mentioned in connection with the cause in Howard, not yet noticed in this work, I mention first the name of Joel H. Haden. I have written to his grand-daughter, Mrs. Lizzie Cooper Pollard, of Fayetteville, Arkansas, for information concerning his early life and labors, and while she is under the impression that such papers or data as would furnish the needed infor-

mation do exist, she is unable to tell where they are.

I am shut in, therefore, to very meager accounts of his early life and labors, and must depend on my own memory of what I have heard him say. Had I imagined then that it would ever have fallen to my lot to attempt such a work as this, I might have known all that it is desirable to know. There is no man who labored among the Disciples whose record is more worthy to be written. He was born, in what year I know not, in the State of Georgia. His parents were Methodists. He was, when I first knew him, over six feet in height, perfectly erect, and weighed not less than two hundred and twenty-five pounds. He had light hair and blue eyes, fair complexion, a broad, high forehead, large mouth and nose, and prominent cheek bones. He had a fine voice, but a slight impediment, or hesitancy, in his speech. He was a man who had evidently moved in the best circles of society all his life. His manner was graceful, easy and polite to every one. He was, when I knew him first, the possessor of a fine estate, and while he lived in great simplicity he had the means to gratify every desire, both of himself and family. He dispensed a princely hospitality.

In his early life he became a Methodist preacher. I think I have heard him say that at seventeen he was in charge of a circuit. About the time he commenced his ministry the very

atmosphere was freighted with the spirit of religious reformation. The young preacher caught the spirit, and some years before he had ever heard of Stone or Alexander Campbell he had become so far a reformer that "he refused to wear any name but that of Christian or to have any rule of faith and practice save the New Testament." He was thrown with a godly man in the Methodist Church, whose name was O'Kelley, and he and his party were soon called "O'Kelleyites," or Methodist Christians. By some means, perhaps attracted by what he had heard of religious reform, he found his way to Kentucky and became associated with Marcus P. Wills, Francis R. Palmer, Barton W. Stone, and others who had gone farther in religious reformation than had he, and were called New Lights. I have received the following letter from one who knew him in those early days, and I am pleased to insert it, not because it refers to brother Haden, so much as because it throws much light on those early times.

"OREGON, Mo., JANUARY 6, 1884.

"BROTHER HALEY—*Dear Sir:*—Having seen it announced that you were going to write the biography of our old brother, Joel H. Haden, and that you wanted all the information of that man you could get, permit an old man in his 79th year to tell you what he knows of his early life, as he was well acquainted with him in his early boyhood.

“About the year 1817 he and brother Thomas Smith, who died in Lexington, Ky., many years ago, moved from Scott county to Christian county, Ky., and settled six and ten miles south of Hopkinsville, when they commenced preaching at Mean’s meeting-house, within a mile of my father’s, and organized a church of some six or eight members. They were called ‘Unitarians’ then. Haden continued to preach once a month and hold church meeting on Saturday.

“The first man who became awakened and professed religion in that region was my father. He, my mother, Haden’s wife, Samuel Haney and wife, Margaret Means and Fannie Bozarth gave in their experience, and the next day were immersed. Now let me relate a part of my father’s experience. When it was noised abroad that old man Calloway had gotten religion, Baptists, Presbyterians and Methodists came to visit him to induce him to join their sects. He became very uneasy, and did not know what to do, or whom to join. So one day he was riding along the road praying to the Lord to tell him what he must do, and whom he must join, when he heard a voice from heaven, clear and distinct: ‘Join Joel Haden’s church, it is a good church.’ That was enough. From this a wonderful revival started up. They would spread out the mourner’s bench and scores would come up to be ‘prayed for.’ I have seen the floor covered with mourners wild with excite-

ment. It ran on till there was scarcely a house in the vicinity where there was not a member. Brother Haden wrote to Barton W. Stone to send him help. Then came brother James Robinson (who is now living in Secor, Ills.), Frank Palmer, Hamilton Gray and Marcus P. Wills. Among the many new converts were some four or five young men of promise, and brother Haden determined to educate them for the ministry. He built a study in his yard and proceeded to teach them Divinity. Among these were Coley S. Stevenson, Addison Stevenson, John O. Scott, Thomas Hargus and Washington Dunkerson, and, strange as it may seem, in this school the Reformation began first to dawn in Christian county; not in Joel H. Haden, but in the most insignificant looking man in the school, John O. Scott, who soon took the ground that all of our knowledge of God, all our knowledge of the Christian religion we had, we learned from the Divine Word, when Haden and all the school rose up in opposition and banished him from the school. Haden named it 'Book Religion.' In consequence Scott was the first man to endorse the 'Christian Baptist' when it made its appearance, together with Campbell, McKnight and Doddridge's Translation. It was said of brother Haden that he had not his eyes entirely open when he left Kentucky for Missouri, but all the churches he and others had organized in the county embraced the 'book



religion' as soon as they got to understand it. Prominent among those was brother Col. John Thomson, Brother J. W. McGarvey's grandfather. A brother Isaiah Boone, a Baptist, was preaching near brother Thomson and went to spend the night with him. The next morning Bro. Thomson urged brother Boone to take the new translation home with him and read it. He refused, but said perhaps he might do so when he should come again. When the day came brother Thomson folded it in a paper, and Brother Boone said to me, 'I crammed it down in the bottom of my saddle bags and was afraid to let my wife see it, so I hid it when I went home. The next Sunday it rained so I could not go to my appointment. While my wife was asleep I stole out the book and went into the woods and laid it on a rock and lay down by it. The first thing I saw was the preface to the Hebrew letter, which I read carefully. Then I turned to the letter, which I had never been able to comprehend. As I read a ray of light burst upon me. I saw what I never could see before. I turned over on my back and shouted with all my might. After that I did not care who knew I had the book.'

"Now, my brother, if you can glean anything from this imperfect sketch it is at your service.

"In the hope of immortality,

"Your brother,

"W. D. CALLOWAY."

When Brother Haden came to Missouri he settled on his farm and continued to preach as he had opportunity. Brother Herdon says he "was a farmer and trader, and that preaching was not his chief business." In that day, among the infant churches, no man was paid for preaching, and all the preachers were compelled to have some other calling, and, like Paul, labored with their own hands to minister to their necessities.

It is noticeable that after coming to Missouri there is no more "Unitarianism" in his discourses. He speaks of Father, Son and Holy Spirit as the God-head, avoiding everywhere scholastic terms. It is also observed that the mourners' bench is no longer employed, but penitent believers on the Lord Jesus Christ are baptized on a confession of their faith in the Lord Jesus. While brother Haden never liked to be called a Trinitarian, after his identification with the Missouri churches no man taught more clearly than he the divinity of our blessed Lord. He emphasized the statement that while Jesus was as human as his mother, he was as divine as his Father, God.

Those who heard brother Haden's remarkable address at the "State meeting" at Glasgow in 1858, will remember the struggle he had on the subject of baptism. He had been sprinkled in infancy, had been a preacher for a number of years, and had sprinkled hundreds, perhaps thousands, of his converts. He heard Barton W. Stone on the

mode of baptism. They were practically together on all other questions. This inclined him to consider favorably Mr. Stone's arguments. The night after the discourse he retired with a number of preachers in the room. They could not sleep. The sermon of the day was the topic of conversation. The arguments of Mr. Stone were turned over and looked at from every possible point of view. At last brother Haden exclaimed to the Baptist minister: "The fact is, the argument is absolutely 'unget-overable,' and I intend to be immersed; will you go now and baptize me?" The preacher told him certainly he would do so to-morrow; but he said, "To-morrow will not do: it must be done now." The Baptist minister declined. Mr. Stone was lodging at a neighbor's house. Brother Haden and those who sympathized with him arose and attired themselves, and sought the house where Bro. Stone was stopping. Some neighbors and friends on the way were aroused and informed of his purpose. The night was dark. The preacher was found and readily responded. By the time they reached the water a log-heap had been lighted, and there, amid the fitful light of the log-heap, they sang and prayed, and the eloquent young preacher was led down into the water and buried beneath the yielding wave, and raised to walk in newness of life. "From that night to this hour," said the old man eloquent, "I have never had a doubt on the subject."

His heart then burned with a desire to set right his converts whom he felt he had led astray on the subject. So he at once set out on his circuit, and wherever he had preached and established churches he visited them and preached to them the "one baptism." He said it was no unusual sight to see an entire congregation demand and receive baptism. This incident shows that brother Haden was an honest man and true to his convictions. Like Abraham, when God spoke to him, he said, "Here am I, Lord."

After some years in Missouri, preaching in Howard, Boone, Randolph, Cooper, and Saline counties, he was appointed Register of the Land Office at Springfield Missouri, which office he held for a number of years. But while at Springfield and in office he was not unmindful of the claims of the gospel of Christ. He not only preached it himself, but he induced other brethren from different parts of the State to visit and preach in that part of Missouri. To Joel H. Haden, therefore, more than to any other man, are we indebted for the strong hold which our plea has in that part of the State. It was while in Springfield that he brought the Wilkes brothers, Peter and Lansford, to a knowledge of the truth. They were raised Presbyterians, but coming under his influence while boarding in his family, they were both taught the way of the Lord more perfectly. Joel H. Haden has continued to preach, therefore, through that

man of splendid brain and spotless character, L. B. Wilkes, now of Stockton, California. He ought to have written this sketch, and I trust this imperfect outline will inspire him to do what ought long since to have been done.

During Bro. Haden's long residence in Howard county his house was nearly always the home of some young preacher, and no man ever associated with him who was not made better by him. The writer recalls many pleasant visits to his home and many words of encouragement and counsel.

Joel Haden was not a man of great erudition, though much better educated than most of the ministers of his day, and no man was a more earnest advocate of an educated ministry than was he. In the later years of his life he lived in comparative quiet on his magnificent estate at Linwood, in Howard county. Here he buried his beloved Patsey, and here he closed his eyes in the sleep of death. No man ever met the monster more calmly. He had his coffin and burial outfit made under his own supervision and laid down, "like the warrior who wraps the drapery of his couch about him and lies down to pleasant dreams." He left two sons, Charley and Hamp. The former lived long in the vicinity of Springfield; the latter now lives in Texas. His daughters, Mrs. Shirley and Mrs. Cooper, left children, some of whom still survive.

Hampton L. Boone, who has been mentioned as



one of the pioneer preachers in Howard county, was born in Missouri. He was a descendant of the celebrated Daniel Boone, and brother of Elder W. C. Boone, late of Jefferson City, Missouri. He was tall and exceedingly slight, was a man of fair education and remarkable natural ability. He was a fluent and eloquent speaker and commanded respectful attention wherever he spoke. He commenced his public ministry in the Methodist Church, in Fayette. He was a man of intense convictions and deeply in earnest in whatever he did. He always exercised a commanding influence, and as a result, when he came into the Christian Church he was followed by considerable numbers of his Methodist brethren. This stirred up considerable feeling, and bitter prejudices were aroused, and some discussion followed which showed that he was equal to the occasion, and that he was not only able to "give a reason for the hope that was in him," but a reason for his new position.

In the journal of Elder Thomas M. Allen for the year 1841 I find this entry: "January 29th. Brothers T. Smith and M. Wills and myself went to Fayette. I preached at early candle-light.

"30th. Bro. Wills preached in the morning and Bro. Smith at night.

"31st. Fifth Lord's day. I preached in the morning; vast congregations all the time. Up to

this date four had confessed Jesus, and one united by letter and three joined from the Methodists. Among them was Bro. H. L. Boone (who had long been a Methodist preacher) and his lady, making eight in all. Bro. Boone made an able address in writing, giving his reasons for leaving Methodism and human creeds, and uniting with us on the Bible alone. It was listened to with profound attention by a large assembly. Having to meet the Board of Curators in the morning in Columbia, came on late in the evening as far as Dr. Rollins', leaving Bros. Smith, Wills, Lancaster and Prewitt with Bro. Boone to carry on the meeting."

Thus it will be seen that brother Boone entered into the work of the ministry among us at once, and from that time until his death was most active, visiting all the churches in the region round about. From the time of his coming into the Christian Church until the year 1851 his name appears in connection with a great number of excellent meetings held in different parts of Central Missouri. He was also at nearly all the State meetings and entered heartily into the counsels of the brethren in all their enterprises. In the journal of brother T. M. Allen for 1851 I find the following entries:

"March 25th. I went to Columbia in the forenoon, where I met a message for me to go to Fayette to preach the funeral of brother H. L. Boone, who died this morning at 4 o'clock. I came home

and then went and spent the night at Prof. Hudson's.

"26th. I went to Fayette and preached the funeral of brother Hampton L. Boone at 3 o'clock P. M., and attended his burial at about 5 o'clock. A large and solemn congregation and procession. He was a Christian brother of great worth, a preacher of fine mind, amiable, kind and good. A warm-hearted and generous friend, a kind husband, an indulgent father, a zealous Christian. We were greatly attached as brethren in the Lord. He was 49 years old, and has left a widow and nine children to mourn his loss. Brother Joel H. Haden and A. Procter were present."

Thus passed away in the prime of his life and in the midst of his usefulness, one who did much to help forward the cause in his day.

Elder Joel Prewitt, whose name appears in connection with the early history of the church in Fayette, Rocheport, and indeed all that section of country, came from Kentucky. I find his name mentioned in the journal of brother Allen as among the early reformers in that State. As stated in brother Herndon's letter, he was first a farmer and then a merchant, but it must not be inferred from this fact that he was not also a regularly authorized minister of the Word, for in those days among the Disciples, none were wholly supported by the churches. With the merciless assaults upon the clergy had also gone the senti-

ment that "they cared more for the fleece than the flock," and most of the pioneer preachers labored without pecuniary compensation.

Brother Prewitt gave such time, therefore, as he could spare from the necessary labor for the support of his family to the proclamation of the gospel, and was regarded in that day as fully competent to preach the gospel and to defend the faith once delivered to the saints. I regret that I have been unable to secure data for a suitable notice of this pioneer preacher. All agree, however, in saying that he was a good preacher, a good man and greatly esteemed among his brethren. He left a large family of children. His widow lived to a great age and was well known, especially to the brethren in St. Louis. His eldest son, Robert, T., was a distinguished lawyer, often spoken of for the Supreme Court. He died some years ago at Fayette, in the midst of his usefulness and in the enjoyment of a lucrative practice. Theodore is a prominent and successful physician and surgeon in St. Louis, and Major W. W. Prewitt, of Nevada, Missouri, so well known to the churches and preachers in Missouri, is also his son. Of his daughters I cannot write, though I think two or three of them are still living. There were other sons, but of their whereabouts I am not advised, if they are still living.

"NEVADA, MO., MARCH 4, 1884.

"THOMAS P. HALEY.—*Dear Brother*:—I have

gathered up all the information I can in regard to my father. I am sorry I can give so little information on the subject. He was born in Jessamine county, Kentucky, about the year 1784, and afterwards moved to Bourbon county, Ky., where he lived till the fall of 1823, when he moved to Howard county, Mo. I don't know when he was baptized or by whom. I have an impression that he was immersed by Jere Vardeman, but am not certain. He united with the Baptist Church in Kentucky, and was a very active member after he came to Howard. About the year 1833 he and brother Harry Vivion were excluded from the Baptist Church at Mount Moriah, for heresy, and twenty or thirty others went with them. They then organized into a Christian church, and there being no preacher, my father commenced preaching, I think, in the latter part of 1832. The congregation afterward moved from Mount Moriah to Fayette, and united with others who had left the Baptist Church. After the church was organized in Fayette he did not preach for them regularly very long, but continued to preach in destitute places wherever he could find a few brethren too poor to support a preacher.

“Among those who labored with him in the beginning were brother Joel Haden, old Father McBride, Marcus P. Wills, Allen Wright, then a young man. A few years after other preachers came to their assistance in Howard, and my father



then commenced traveling to more distant points where his labors were needed. He died in the fall of 1846 or '47 at his home in Howard. I left Howard in 1844, and have seen but little of any of the family since, and have no records to look to for information.

“Yours fraternally,

“W. W. PREWITT.”

## CHAPTER VI.

## LAFAYETTE COUNTY.

*The Church at Lexington* was the first organized in the county, as one of the churches of the Reformation, though the church at Dover, which was originally a "New Light" church, and which subsequently came in, was organized at a much earlier date.

The church at Lexington was organized on the 17th day of April, 1836, by Elders Levi Vancamp, Phœbe Vancamp, Elizabeth Moseby, John S. Porter, Elvira Porter, Samuel R. Benton, Ann Benton, Rebecca Thorp, Geo. W. Marquis, Levina Marquis, Wyatt K. Stone, Eliza J. Stone, Cinderella Bounds, James Bounds, Robert Littlejohn, and James A. Marquis. The first church building was erected in 1840 at a cost of \$4,000 and sold to the colored Baptists in 1873. The present church building on South Street was erected in 1870, is of brick, and cost about \$15,000.

Names of the preachers who have labored with and for the congregation up to the time of this writing, are as follows: Elders Duke Young, F. R. Palmer, John Callerman, Thomas N. Gaines, S. S. Church, Allen Wright, Samuel Swinford, Noah Miller, Geo. W. Elby, Thomas P. Haley, H. H. Haley, John R. Frame, William C. Dawson, Den-

nis Grandfield, George G. Taylor, Frank W. Allen, C. B. Edgar, George Plattenburg, Jesse H. Hughes, Chapman S. Lucas, and Calvin S. Blackwell.

The present membership is three hundred and thirty-five. The present Elders are William A. Gordon, Joseph B. Shelby, Harrison Smith and Lynn B. Gordon.

The Sunday-school was organized in 1844 by Dr. Joseph G. Chinn, who was the first superintendent. Of the original members, America and Abigail Vancamp and John S. Porter are still living. Of the preachers still living are T. P. Haley, W. C. Dawson, D. M. Grandfield, George G. Taylor, F. W. Allen, C. B. Edgar, George Plattenburg, J. H. Hughes and C. S. Blackwell. The congregation is in a very prosperous condition, and is constantly growing in numbers and influence, is out of debt and has a small reserve fund.

The foregoing interesting sketch is furnished by brother John E. Bascom who has been one of the deacons for many years, and who was for many years the faithful superintendent of the Sunday-school and leader of the singing; but mere statistics can give no idea of the life of this most interesting church. I was pastor there from October, 1858, to August, 1864, and learned to know them and their past history most thoroughly, and since I left them I have held several great meetings there, and have made them occasional visits. While the church has done a glorious work for

God and humanity, and while they have kept the ordinances most faithfully through all the years, omitting only one Lord's day through the dark years of the civil war, still they have had sore trials, and many of them will surely be of that number who will hear it said of them, "These have come up through great tribulation and anguish and have washed their robes and made them white in the blood of the lamb." There was at one time a great "schism in the body," which resulted in the organization of a second congregation, and the building of the house on South Street, known as the second church, but after many years of waiting and struggling their difficulties were adjusted, the second house sold, and the two congregations practically united. This was done about the year 1852 or '53, and since then, while they have had their "ups and downs," their progress has been steady and constant. It has always been in many respects, one of the best congregations in the State.

*Dover Church*, as has already been said, was organized even earlier than the Lexington church. While at the beginning they agreed to take and wear only the name Christian, and to eschew human creeds as bonds of union, advocating the all-sufficiency and supreme authority of the word of God, they still held and practiced many unauthorized things, such as the mourners' bench, infant baptism and sprinkling for baptism. But

having agreed to take the Bible and the Bible alone as their rule of faith and practice, it was not long till they were led out of their errors and unscriptural practices and became fully identified with the churches of the Reformation.

They mention, as among their early preachers: Thomas McBride, John and Samuel Rogers of Kentucky, and F. R. Palmer some years later. Then Thomas N. Gaines, Allen Wright, Joel H. Haden and nearly all the preachers who were then preaching in that part of Missouri.

In the year 1853 John W. McGarvey, now of the Bible College at Lexington, Kentucky, was called to preach for them till the year 1862, when he was called to Lexington, where he still resides. In a ministry of thirty years this devoted man has had but two homes,—Dover, Missouri, and Lexington, Kentucky,—and in both these homes he has hosts of friends who esteem him as one of the truest and purest of men. There has been one marked feature of the Dover church from the very beginning; it has so developed the talent of its own membership, both in songs and Bible knowledge, that they have never been dependent on the presence of a minister for a delightful meeting. Since their organization, they have held an annual meeting on the second Lord's day in August, at which a great multitude has become obedient to the faith. Nearly every preacher of any prominence in the



State, has, at one time or another, attended the August meeting at Dover.

*The old Republican church*, now Higginsville, was probably the next church organized in the county. Among its first members were: brother John Warren and family, Anderson Warren and family, William Ridge and family. These were all good citizens and good men and true in all the relations of life. They built a house of worship in the country not far from where the town of Higginsville now stands, and from the date of their organization kept the ordinances and maintained a regular preacher. At an early day they were served by Elder Duke Young, who owned a small farm hard by the meeting house. Subsequently Thomas N. Gaines, Allen Wright, Hiram Bledsoe, T. W. Hancock, J. W. McGarvey, H. S. Earl, Henry H. Haley, William H. Robinson, George Plattenburg and others served them. Since they removed their house to Higginsville brother Samuel McDaniel has served them the greater part of the time. Brother James Warren, son of John, mentioned above, a very acceptable preacher, resides among them and occasionally preaches for them.

The church of Christ known as *Union* was organized on the second Lord's day in December, 1852. The following disciples constituting it: Wyatt H. Stone, Eliza J. Stone, M. E. Stone, Jane Conn, J. M. Small, Washington Small, A. T.

Small, Thomas Procter, Mary Procter, and Easter, (a colored woman).

The congregation, soon after its organization, built a neat brick house three miles south of the present town of Mayview, which town has been built up since the war. This house was burnt down during the late war, in the year 1864. Not being able then to re-build, they met every Lord's day at "Wheatley's school-house." In the year 1872 they determined to build again, and after consultation and deliberation, they determined to locate the new house at Mayview, Missouri. They erected a neat frame building and changed the name. It is now called Church of Christ at *Mayview*. The new church building was dedicated on the 4th day of May, 1872, by brother D. M. Grandfield.

When the church was first established, in 1852, Elder Allen Wright had an appointment to preach in the Baptist church near by. When he came the Baptist brothers refused to allow him to preach in their church, but as the Lord always provides, George B. Steele, a prominent citizen, but not a member of the church, first proposed that immediate steps be taken to build a house. He said he did not believe it right that such good men and women as his neighbors were should be deprived of a place of worship. He headed the subscription with one hundred dollars and donated the ground to build upon. After the money

was raised, however, the building site was donated by Dr. Flournay. Mr. Steele never made the good confession, but was always ready to help the brethren. He died of cholera.

Brother Hiram M. Bledsoe organized the church and was its first preacher. The next preacher of whom we have any record was Samuel P. Johnson. In 1859, Elders John W. McGarvey and Thomas P. Haley held a protracted meeting in which there was a large ingathering. After this Elder Henry H. Haley was the preacher and after his removal to Kansas City, Elder H. S. Earl. He went from here to England in 1861. The preachers who have labored here are W. H. Robinson, H. H. Haley, Allen Wright, James McMatton, Thomas N. Gaines, George Plattenburg, G. R. Hand, D. M. Grandfield, W. P. Dorsey, W. R. Cunningham, J. A. Lord, H. W. Williams, George E. Shanklin, R. N. Payne, and Jas. A. Lord. At this time the church has a membership of seventy-one, is in good working condition and out of debt. For the above sketch I am indebted to brother S. T. Puckett, who is now an efficient officer of the church.

My personal recollections of the Stones, Smalls, Procters, Wheatleys, Mosebys, etc., are exceedingly pleasant. They were all intelligent and earnest disciples.

The church at *Greenton Valley*, now Odessa, was probably the next organized. I have no data on which to write a suitable notice. It was the

home of that remarkable man, Elder James Tibbs, and his equally remarkable sister, Mrs. Walker Reid, mother of Col. John Reid, of Lexington, Missouri, Major William Boyce and Col. Martin Slaughter also resided there. I presume Elder James McHatton, who also resided there, and who was a very acceptable minister of the word, organized the church of Greenton. Nearly all of the preachers mentioned above have labored more or less in the town of Greenton.

The church at *Wellington* was probably the next in order. The village is small and the population has always been more or less fluctuating, but at an early day there were a few disciples there, and these secured preaching, and by and by organized a small church. The organization owed existence to brother Benjamin Emison, William Chanslor, brother Abner Houston, brother Chinn and their excellent families. Brother McHatton also greatly aided them even from the beginning and at present resides in their midst. Dr. William A. Gordon, now of Lexington, was also a strong support to them in their earlier history. Every preacher who has ever labored at Wellington will recall readily the name of "Uncle" Ben Emison, as he was familiarly called in the community. His house was the preacher's home for many years, and no man ever had a better one or one in which he was more hospitably entertained.



Brother Emison was one of the elders of the church for many years. After the death of his beloved wife he went to the country to reside with his son James, where he still resides, waiting for the summons "to come up higher."

*Freedom Church*, in the southwestern part of the county, was probably the next church organized. Of the early members I recall the Major's family, Stout, Benton, some of the Warrens, brother Littlejohn, and others. I do not know by whom they were organized nor am I advised of their present condition. Brother Henry H. Haley, H. S. Earl, brother Longan, (I think, brother Hedrick) and other preachers of that section have labored more or less in the community.

*Waverly Church* was organized at an early day probably chiefly through the labors of Elder T. N. Gaines. Among its early members I recall the Halls, Carters, Jacksons, Fletchers.

Brother George Fletcher, who recently died in Marshall, Missouri, so suddenly, was one of the pillars of this church from its organization to within a few years past. His house was the preacher's home, his purse was open at every reasonable demand at home and abroad. For a long time he was one of the honored elders of the congregation, and no man has made a more honorable record among his brethren and neighbors than he.

Of the preachers who have labored in the



county and have passed away, I mention first that true man of God, Elder Hiram M. Bledsoe. Brother Bledsoe was born, I think, in Bourbon county, Kentucky. At least he was for many years a citizen of that county and was at one time "high sheriff" of that county. He was at an early day connected with the Baptist church at Paris, Kentucky, and was one of the very first in the State known as a "Reformed Baptist". When the union was proposed between the "Christian Church" in Paris, of which brother T. M. Allen was pastor, and the Reformers, he was one of its warmest advocates, if indeed he did not propose it. After the union he was an officer in the congregation and commenced public speaking. Brother Bledsoe was in many respects a remarkable man. He was above six feet in height, weighing perhaps from one hundred and seventy-five to two hundred pounds. He was broad shouldered and rather angular; had rather sandy hair and beard, and light grey or blue eyes. He had a broad, high forehead, large, expressive eyes and features that marked him at once as a most intellectual man. He had a heavy, monotonous voice, and spoke generally in a conversational tone. He was a man of fair English education, a good thinker, a fine student, an able logician, but not a fluent speaker. Had he possessed a fine delivery with his fine intellect and fine thoughts, he would have been a most commanding public

speaker. He came from Bourbon county, Kentucky, and settled on a fine farm south of Lexington, and while not regarded as a wealthy man, he was always in most comfortable circumstances. He was a successful farmer, a kind and obliging neighbor and a most valuable citizen. He was kind to the poor, most respectful to the humble, and yet bore himself so as to command the respect and admiration of all who knew him. He became one of the teaching elders in the congregation at Lexington, and through their many years of trial was one of their wisest and safest counselors. After the church at Lexington became strong enough to support a regular pastor, he extended the bounds of his labors and began to preach abroad.

Nearly all the surrounding churches in Lafayette and Johnson counties are indebted to him for the most invaluable services rendered them when they were weak and struggling for existence. I am quite sure that the churches in that part of the State never had a wiser counsellor. He preached without salary and for the most part without compensation. After the church at Lexington got rid of all its troubles, he took his letter and became an elder at Union, now Mayview. Here he labored much, as well as at Hazel Hill, now Fayetteville, and Warrensburg, also at Columbia. When the war came on he measureably retired from active labors. As his sons were in

the Southern army, he was greatly annoyed and harrassed by the soldiers, and in a measure stripped of whatever the opposing soldiers could consume or carry away. Towards the close of the war he spent a year in Kentucky, preaching as he had opportunity, and closing up a sister's estate. He then returned to Missouri and spent his remaining days on his farm, greatly beloved and honored by his brethren and respected by his neighbors. In 1876 he fell asleep in Jesus, confident that "to be absent from the body is to be present with the Lord."

Elder Thomas N. Gaines, mentioned in connection with the churches of Lafayette county, came from Lexington, Kentucky, in the year 1839, and settled at Lexington, Missouri. He was born in southern Kentucky, and reared, I think, in Versailles in Woodford county, where he married a Miss Haden. He was in his early life a merchant, was baptized, I think, at Lexington, Kentucky, by Dr. Fishback, and commenced preaching the gospel immediately. He was about six feet in height, and very slender, weighing perhaps not exceeding one hundred and forty-five pounds at any time of his life. He had black hair, dark eyes, and an exceedingly handsome face. His voice was melody itself, and whether he sang or spoke, he held his audience spell-bound. No man was ever more highly favored in this regard than he. He was not a classical

scholar, but spoke and wrote his vernacular correctly. His sermons were scriptural, and his exhortations charming. He was a successful evangelist, and multitudes were brought into the church through his ministry. He preached extensively over the counties of Lafayette, Saline, Ray and Carroll and established many of the churches that have since become prominent. He lived some years in Lexington but subsequently bought a farm south of town a few miles, where he lived until his removal to Howard county about the years 1852 or '53. While living in Lexington he became involved in the difficulty which existed in the church there for so many years, and was the leader and preacher for the party that went away from the old church and organized and built on South street. I have heard him regret his connection with the difficulty as the "one dark spot in his ministerial life." He was a warm-hearted and impulsive man, and a most generous friend, and it was his devotion to certain persons that placed him in a position which he ever afterward regretted. While living at Lexington, he organized the Christian Church at Richmond, Missouri, and possibly resided there a short time. I remember an incident he related to me in regard to his early ministry at Richmond. Old Daniel Patton, as he was familiarly called, made a merciless assault upon the "Campbellites" and upon the young minister especially. Brother Gaines fel



himself greatly outraged and determined to reply. But true to his chivalric nature, he sought no advantage. He therefore wrote to Mr. Patton, saying that on a certain day at the court house in Richmond he would reply to his speech delivered on the subject of "Campbellism," and as he expected to handle both the speech and the speaker with some severity he requested him to be present, when an opportunity would be given him to reply.

In a few days the mail brought him this reply,  
Day and date:—

"Young man:—Tarry at Jericho till your beard  
be grown out. Yours,

PATTON."

Brother Gaines used to tell this and laugh most heartily. He regarded it as an evidence of the bigotry of the preachers, and at the same time a reproof to the over-confident youth, who thus presumed to enter the contest with one who considered himself a giant.

After his removal to Howard he was pastor of the church at Fayette for some years, preaching much in the country and in adjacent counties. While thus engaged he held many most successful meetings and was regarded as one of the most successful evangelists in the State. His boys coming up, he then bought a farm south of Fayette, on which he resided some years, and continued to preach through the surrounding country. While residing there he made a visit to Versailles, Ky.



his old home, and the church and people were so charmed with him that they persuaded him to remove to Kentucky. Renting out his farm, he went back to Kentucky, but while he was reasonably successful there, he was not satisfied, and at the close of the war, he removed to Missouri. He then sold his farm and settled in Sedalia, where he remained some time, thence to Waverly, where he bought property, and thence to Richmond, where he first began to preach.

In 1876 I held a meeting for the church at Richmond, where he was pastor. He was in feeble health, assisting in the meeting at the beginning, he contracted a cold, was taken sick and was never well again. He passed away peacefully among his old friends and in the bosom of his family. In the later years of his life he was not in accord with his brethren on some subjects, especially on the subject of co-operation in missionary work; but he died beloved and honored by his brethren and without a spot on his fair name. He left a widow and large family of children, all of whom, I believe, are members of the church, and useful citizens. In his day he did a grand work, and will live in the hearts of his brethren, and the good which he did will continue to the latest day and generation among men. He died of pulmonary disease, with which he had long been afflicted, in October, 1876, at the age of sixty-two years.

## CHAPTER VII.

## RAY COUNTY.

*The Church at Richmond* was organized by Elder Thomas N. Gaines, soon after his arrival in Missouri, some time in 1841. Of the early members I recall Hon. William Martin and family, the Richardson family, of which Judge Samuel A. Richardson, of Gallatin, Missouri, and Hon. Allen P. Richardson, of St. Louis, were members, the Jacobs, especially Clayton Jabobs, who still survives; Col. Charles Morehead, and soon after these: Dr. W. W. Moseby, and Joseph S. Hughes, Samuel Limerick, Joseph Shoop, Thomas Baber and family, Col. Ben Brown and family, and Hon. Mordecai Oliver.

It will be seen that at the very beginning the church was composed of the very best citizens of the county. They met for a time in the courthouse, but after a while a comfortable frame building was erected on the main street in the western part of the village. In this old house many of the ablest preachers of the church held meetings. Thomas N. Gaines, Alexander Procter, Samuel P. Johnson, T. P. Haley, J. Waller, Richard Morton and others served them in this old house as regular preachers.

In an early day that distinguished preacher,

Elder Moses E. Lard, resided in Richmond and was a member of the congregation. It was while a member of this church that he married his wife, Miss Mary Riffe, the daughter of Jacob and Ruth Riffe, who were also members of the congregation from its organization. At this time brother Lard was a tailor and worked at his trade, both in Richmond and Lexington, Missouri.

At the close of the war the congregation erected a neat and substantial brick church which is one of the most elegant meeting houses in the city. The congregation has continued to grow. In this house they have enjoyed the regular ministration of that veteran soldier, Elder G. R. Hand, now of California. Elder James E. Dunn, George Plattenburg, T. N. Gaines, Preston Aker, Elder Slater and at the date of this writing, are exceedingly prosperous under the ministry of Elder James C. Creel, late of Kentucky.

The writer resided in Richmond in the years 1857 and 1858, and recalls his residence and ministry there as two of the most pleasant years of his life. During these years a school was established under the auspices of the church, and Professor James M. Dunning and his most accomplished wife were employed to take charge of it. Its patronage was quite liberal and the school quite successful for a time, but as the mutterings of the civil war were heard, like many cherished enterprises in Missouri, it was abandoned, but an

educational spirit had been created which resulted in making Richmond a strong supporter of educational institutions. The writer has made frequent visits and held protracted meetings there through many years. In 1861, and just at the beginning of the war, he and Elder Joseph Waller held a meeting there in which about forty persons were added to the church. In 1876 he also assisted Elder T. N. Gaines in a meeting, in which about fifty persons were added to the church, the larger part of whom were heads of families. One man and his wife who were past seventy years of age made the good confession and were baptized. Again in 1881 another meeting was held in which quite a number of the good citizens obeyed the gospel. The past year has witnessed a large gathering under the labors of the present pastor. During both the last meetings referred to, that distinguished citizen and humble disciple of Christ, General A. W. Doniphan, who resided here was present at almost every service.

In an early day churches were organized at Knoxville in the northwestern, and at Millville in the northern, and at Elk-horn in the western part of the county. Of these organizations I can not give any certain information. They were perhaps all of them the result of the labor of Thomas N. Gaines.

The congregation at Knoxville has, I think, been absorbed by a neighboring congregation; the one

at Elkhorn, never large, has been scattered; the one at Millville still exists, and while not very flourishing, still keeps the ordinances. At this place or in the vicinity resided for many years that firm and steadfast disciple, Samuel Nuckolds, now of Austin, Texas; also Thomas Fowler. To these two men more than to any others is probably due the fact that this congregation still lives.

In later years the congregation at South Point, in the southwestern part of the county, was organized by Elder Moses E. Lard. This congregation has been made famous throughout the churches by the remarkable article published in Lard's Quarterly, entitled "Dick and South Point." Many years prior to this, however, the primitive gospel had been preached in this community by that old man eloquent, Elder Jacob Warriner, father of Willis Warriner, now of Richmond. The seed which produced such a glorious harvest, under the immediate ministry of Moses E. Lard had been sown by this good man. This church has always had a large membership and has had for the most part regular preaching. They have been served by Elder Richard Morton, P. Aker, G. R. Hand, and others.

Many years ago I made them a visit and was most hospitably entertained by Abram Riffe, whose family were prominent members of the congregation. In the year 1856 or 1857 Elder Moses



E. Lard constituted a church in the northeastern part of the county, at Riffe's schoolhouse. This congregation was in a large part the result of the zeal and faithfulness and liberality of W. C. Riffe, after whom the schoolhouse had been named. A meeting-house was subsequently erected, but probably during the war the congregation went to pieces. Morton, however, a village not far away, having sprung up, a congregation was formed there, chiefly through the influences of John P. Hubbell, who now resides in Columbia, and Thomas J. Porter now of Sedalia, both of whom resided at Morton for a time. Since the removal of these brethren a congregation has been organized at Hardin, on the Wabash railway, and this congregation has been absorbed. Some years ago brother N. B. Peeler, a most faithful preacher, having settled on a farm northeast of Richmond organized a congregation in his neighborhood to which he and others have ministered, and which still maintains its existence and keeps the ordinances. At one time a small church was constituted at Camden, but on account of numerical weakness, and proximity to Richmond and South Point it has never accomplished very much for the cause.

Of all the ministers who served the congregations it is impossible to write. In addition to those mentioned, Barton Y. Gross, who married Mary Nuckolds, of Millville, should be men-

tioned. This young minister gave great promise of usefulness; naturally gifted and a graduate of Bethany College, much was expected of him. But he fell an early victim of that "fell destroyer" consumption, and passed to his reward. Richard Morton and Moses E. Lard have gone to their reward, but they will be noticed in the sketch of Clay county, as they were both citizens of that county for a number of years.

## CHAPTER VIII.

## CARROLL COUNTY.

The first congregation was formed in Carrollton, December 21st, in the year 1845, by Elder Thomas N. Gaines. The organization of the church there resulted from what would be denominated an accident, by most men. One J. W. Sandusky came to the northern part of the county and settled on a farm. He was not a member of any church, but in some way became interested in the subject of religion. Like thousands of others he became confused by the conflicting and contradictory teaching of the sects, and he was anxiously studying the Bible. On one occasion he was riding along the highway, and seeing a pamphlet lying in the road he dismounted and secured it. To his great joy it was a pamphlet on the subject of religion and turned out to be a "*Millennial Haringer extra*" on the remission of sins. He read it carefully, compared its teachings with the New Testament and was convinced. He inquired diligently for a preacher of "that way," and ascertained that Elder Jacob Warriner, of Ray county, represented the sentiments of the "extra." He mounted his horse and rode forty miles to be immersed on a confession of his faith in Christ, for the remission of sins. He found the

man of God, made the good confession, was baptized and went on his way (home) rejoicing. While in Ray county he heard the eloquent and zealous young Gaines, and anxious that his neighbors should hear the truth, he invited and urged him to come to Carrollton to preach the gospel. When brother Gaines reached the town there was not a brother in the town to entertain him. Brother Sandusky resided some ten miles away, so he "put up" at the tavern kept by a most zealous Baptist. When the preacher went to leave he delicately informed brother Sandusky that he did not have the money to pay the hotel bill. Taking brother S. with him to assume the bill they found the charge, in their judgment, somewhat exorbitant. Sandusky remonstrated, but was gravely informed that preachers of that heresy were not wanted in Carrollton, and if they stopped at his hotel they must pay for their entertainment. The bill was paid, of course, but when this incident became known in the community, great indignation was manifested, the preacher was invited to return, houses were thrown open to him, and from that time to the day of his death Thomas N. Gaines never wanted for a lodging place in Carrollton, nor indeed in Carroll county.

Among the early members of the church in Carrollton were the Tull family, the Wilcoxens, the Folgers, the Hills, the Maggards, the Stanleys, Wallings, the Darrs, who lived in the country, the

Sanduskys and Wrights. Later came that sterling man and his accomplished wife, Captain and Mrs. James Pritchard. When I first knew Carrollton, in 1853, he and Dr. Tull were the most zealous, active and influential members there. Old brother Roy had also united with the church from the Baptists, and he and his daughters were also zealous and active.

Brother Gaines continued to preach for them perhaps till his removal to Howard county. Elder George Flint, of Gallatin, Missouri, was also their preacher for a time. In the year 1852, that eminent scholar, James Shannon, President of Missouri University, and the popular evangelist Elder D. P. Henderson, held a meeting there, in which a number of persons were added to the church. It was in November, 1853, when the writer of these pages, then just twenty-one years of age past, reached Carrollton, as the accredited evangelist of the churches and people in the third Congressional District, composed of the counties of north-east Missouri, of which Carroll, Livingston and Mercer were the western boundary, and Howard, Randolph, Monroe and Marion the southern. He carried letters from the "executive board" of the district, whose headquarters were Columbia, and also a letter of introduction from A. Johnson of Brunswick, Missouri (now of Hale City, Carroll county, Mo.), to Dr. Walling. Presenting his letters, he was soon made comfortable in the home



of Dr. Walling, who had just completed a nice frame house, about the best then in the city. When shown to his room he was informed that that was the "prophets' chamber," and had been built with a special view to the entertainment and comfort of preachers. Of course this was very grateful and assuring to a "boy preacher" who was on his first preaching tour alone.

This meeting commenced on Sunday morning. The congregation had been without preaching for sometime; the preacher was a mere youth, and a stranger; the plea was exceedingly unpopular. It is not strange, therefore, that the congregation was very small. The preacher, however, did his best, and considerable interest and some feeling were manifested. He went back to dinner with his host, and while out walking in the afternoon he was overtaken by a messenger who brought him an invitation to take supper with Hiram Wilcoxen, whose wife was a member, but an invalid who had not been able to be at church in the morning. The invitation was accepted, and here for the first time he met Captain and Mrs. Pritchard. He will never forget their cordial greeting and hearty words of encouragement. Mrs. Pritchard spoke kindly of the sermon and assured him that "his coming was like a sunbeam piercing through a dark cloud." Sister Pritchard was always poetical and the preacher was young; of course he was pleased and encouraged. To his

surprise at night the house was filled to overflowing, and the meeting continued to the middle of the week without any visible results, as to additions. On Wednesday night the meeting closed with a fine congregation present, but as there were no additions, and from Sunday to Wednesday was in those days a long meeting, and as the young preacher had been speaking constantly for about three weeks, it was deemed advisable to close the meeting. On Thursday Dr. Tull induced the preacher to ride down into the country eight miles and make a visit to the family of brother P. B. Darr. Thus commenced the acquaintance and friendship with that dear family which ripened into affection which has never been interrupted. Among all the friends the preacher has had, and he has had many, he has ever held himself under greater obligations to dear brother and sister P. B. Darr than to any other. In their home he lived for more than two years. While there he was married, and brought his young wife from a home of comparative luxury, and such was their kindness, that in a large measure compensation was made for her sacrifice in becoming the wife of a poor, homeless preacher. Here his first child was born, and no mother ever cared for a daughter more tenderly than did this dear Christian woman care for this young mother.

When he felt constrained to remove to another field of labor he could not prevail upon them to

accept one cent in the way of compensation. We parted from them in tears and have ever felt oppressed with the weight of obligation to them. It is some relief to bear this public testimony to their disinterested friendship and Christian kindness. Dear brother D. went home to rest during the dark days of the war, and it was so ordered that he died in the house of my dear old aunt, Mrs. Hutsell, in Randolph county, and lies buried by the side of my father and mother in the old family burying-ground. His aged wife, one of the loveliest Christian women I have ever known, still lingers on the shores of time awaiting the summons to join him who has gone before. May the good Father smoothe her pathway to the grave, and give her peace in the end. Mrs. Darr resides with her son William Z. Darr, whom I immersed while I resided in the family. He has been a successful business man and has been able to provide every comfort for his family and takes very great pleasure, as do his children, in making his mother happy in her declining years.

Returning to the meeting in Carrollton. After spending the day, and returning with the doctor in the afternoon, a number of requests came in that he should preach once more at least. Accordingly the bell was rung and a large congregation assembled. At the close of the sermon an invitation was given, and several persons came forward to make the good confession; among the number

were Miss M. A. Rea, afterwards Mrs. C. B. Kavanaugh, and Mrs. John W. Clinkscales; Mr. Clinkscales was at that time the sheriff of the county. After retiring that night a messenger was sent to the preacher saying that Mr. C. desired to see him at his house. Not knowing whether he was displeased that his wife had made the confession or whether he desired instruction for himself, he went without hesitation with the messenger. On arriving at his house, he found Mr. C. greatly excited. His greeting was something like the following: "Sir, I heard your sermon to-night, though I was not in the house. I was greatly interested. I have been trying to become a Christian, and now that my wife has made the start I am anxious to go with her. Will you please tell me what I ought to do to be saved?"

Like Phillip of old, I began "at the same scripture and preached unto him Jesus," and invoked the blessing of God upon him as an honest seeker after the truth. When I concluded, he said, "Sir, I do believe in the Lord Jesus with all my heart, and if I feel to-morrow morning as I do to-night, I will meet you at the water to be baptized with my wife and my neighbors." The next morning when we met at the water's edge Mr. C. was there ready to obey the Lord Jesus, and like those who in early times gladly received His word, was baptized and went on his way rejoicing. The meeting was continued till Saturday morning, the last



meeting being at the water to administer the ordinance of baptism. On the first of the following year I commenced preaching regularly at Carrollton, and served them for a part of the time for the four years succeeding. During the time that I was their preacher not less than two hundred persons were received into the church and when I left them they were one of the strong congregations, for that time, in the State.

During all these years the meetings were held in the old Baptist church. Some of the friends of the Christian church had assisted somewhat in building it, and were kindly permitted to use it, until the church was strong enough to build a house for themselves, which they did, erecting the commodious house in which they now worship. During my sojourn with them meetings were held at Mandaville in the northern part of the county, at Hurricane in the south-eastern part, at White Rock, in the dwelling house of sister Kendrick, at the school-house near brother P. B. Darr's, and at Hills' Landing six miles south of Carrollton on the Missouri river with an occasional sermon at old old Moss Creek church, between Carrollton and where the town of Norbonne now stands.

The church at Carrollton subsequently enjoyed the labors of James A. Meng, William Henry Robinson, Dennis Grandfield, E. R. Childers, William Meloan, R. M. Messick, and now have as pastor young brother Ellet, son of Alexander Ellet, so



well known in Kansas as one of our strong preachers. Protracted meetings were held there by Moses E. Lard, John W. McGarvey, and Thomas N. Gaines. They were also visited frequently by that great and good man, Elder Jacob Creath of Palmyra, Mo. Elder Joseph Carter also resided and taught in Carrollton and in the county, and often preached for the church but whether as pastor or not I do not now recall. Russel Pritchard of Columbus Indiana and Jasper J. Moss of Ohio, were also occasional visitors, and preached for them.

The congregation at Mandaville was organized at an early date by John W. Shudy, who labored as black-smith during the week, and preached to his neighbors on Sunday. I recall the names of Thomas Suggs, Smith, Shirley and Farris as members, when I first visited them as early as January 1854.

I remember them for their kindness and hospitality. Meetings were held in the private houses of the members and as the people were widely scattered and many of them lived at great distance from the place of meeting it was not an unusual thing for the brother at whose house the meeting was held to feed the larger part of the congregation and take care of the horses and mules and oxen which brought them.

I remember well preaching on one evening in the coldest weather of January at the house of brother

John Shirley. He was a new comer, had put up his log house and covered it with boards, but the roof was not proof against a driving snow which was falling. After the audience had dispersed a huge log fire was burning in the broad generous chimney, called "the fire-place," when I retired. I was soon asleep, but after awhile awoke to find my kind host brushing the snow out of my hair, and off my pillow and shaking the covering. He was determined that the preacher should be comfortable, even if he did lose a night's sleep. It was the custom in that neighborhood in those days, to have supper "after meeting" for the reason, it was said, that "many of the neighbors would want to stay and talk with the preacher, and then the tired preacher would want something to eat after the labor of preaching the sermon."

I remember too that this neighborhood even in that early day, enjoyed the preaching of several "regular Baptist preachers" called "Hard shells." One of the peculiarities of these preachers in that day was that they claimed not to study their sermons (which one could very readily believe after hearing them) and that they gave their message to the people just as the Lord gave it to them. Many of the people believed them but some doubted. It was not unusual for the minister to find on his table (where he had one) a note requesting him to preach on "Election and Foreordination," on "Total Depravity," on "Falling

from Grace," on "Eternal punishment," etc., evidently believing that all he had to do was to stand up and open his mouth and the message would be given him to deliver. I recall how I suffered in the estimation of some when in reply to these and similiar requests, I very frankly confessed that I did not know anything about the subjects, and could not preach on them till I should have time to examine the word of God.

The congregation has continued from that date. I can not name the preachers who have served them. S. W. Shively moved from them to Kansas about the close of the war, and since that time I have not been familiar with their history.

A congregation was organized about the year 1857, in what is known as Hurricane township. A great meeting was held there by William H. Robinson, but of its subsequent history I am not advised. It is my impression that a brother Owens, who settled in that part of the county, has continued there, and kept the church up.

Another congregation was organized at DeWitt, composed originally largely of the members who had resided in the "White Rock" settlement and in the neighborhood of the "Cochran School-house." This congregation is still in existence, has regular preaching and keeps the ordinances.

Some years later a congregation was organized in the thriving town of *Norbonne*, on the railroad west of Carrollton. A neat and commodious house

of worship was erected, and a good working church established. Of the first members of this church I recall the names of Thomas White and family, May M. Burton and family and Dr. Brown. They have had as preachers, Elder James A. Berry, Samuel McDaniel, William Meloan and others whose names I do not recall now.

Some years since a debate was held here between Elder D. R. Lucas, of Iowa, and Mr. Underwood, the infidel. Of the result of this debate I am not advised, but take it for granted that the victory was on the side of brother Lucas, because he was on the side of truth.

Other congregations more recently formed I have heard of, but have no material for even the slightest sketch. There is a church at Hale City and one at Battsville.

Of the preachers who have served the congregations in Carroll, and who have gone home to their reward, I recall the name of James A. Meng. He was born in Kentucky about the year 1828 or '30. His parents died when he was quite young, and he resided in Calloway county with his uncle, Dr. Samuel Y. Meng. He united with the church at a meeting held at New Bloomfield in Calloway county about the year 1850, by Elder D. P. Henderson and others. He was at that time in the employ of Daniel B. Whyte, a zealous and liberal brother, who having no children of his own, determined to educate him for the ministry. He was



accordingly entered as a student in the Missouri University about the beginning of the session of 1851. He was a good student and made very satisfactory progress for two years, when he determined to go to Bethany College, where he graduated in 1853 or '54. While at Bethany he was married to Mrs. Anna Posten, nee Miss Anna Campbell, of the Bethany family, a daughter of a distant cousin of Alexander Campbell. On his return to Missouri he entered the school at Palmyra taught by Dr. Hopson and L. B. Wilkes, as assistant teacher. He remained there for about one year and came to Carrollton as teacher and preacher.

Brother Meng was a fair speaker, a good scholar and a thoroughly good man. He was about five feet nine inches in height, and weighed probably one hundred and thirty-five pounds. He had a remarkably large head, a projecting forehead, and a rather thin visage. His body was loosely put together, and even in his youth he was fragile and weak. His feeble health and somewhat hasty temper were great hindrances to him in the ministry. He rarely remained in one place more than one year, and was never regarded as a successful preacher, either as pastor or evangelist. He was exceedingly fond of writing for the religious press, and loved especially to bear a part in the discussions and controversies so common in the years gone by. He lived and preached in various



places in Missouri and Kentucky, and at last settled in Moberly, where he died some two or three years since. He died, feeling that he had not been understood or appreciated by his brethren, and regretting that his life had not been more useful.

Knowing him intimately as I did, I can truly say that I believe that James A. Meng was a conscientious, honest Christian man, and that he sincerely desired to do good, but he was not fitted by his nature for the ministry, and neither grace nor culture could supply to him what nature had denied him.

William Henry Robinson was born in Boone county Missouri and belonged to the large family of that name, so prominent in both Boone and Howard county as lawyers and politicians. William Henry was educated in part in the Missouri University, studied law and commenced the practice in Morgan county. Afterwards he came to Columbia and was admitted to the bar in that city.

While here he united with the church, and was urged by that venerable man of God, Thomas M. Allen, to prepare himself for the ministry. He yielded to the persuasion of brother Allen and entered Bethany College and was graduated in the class of 1855 or 1856. He returned to Missouri and after preaching at several points in Boone and Howard, he was employed by the congregation at

Miami, in Saline county. Soon after this he was married to Miss Robertson, daughter of William Robertson, one of the officers of the congregation. He continued to reside at Miami until the breaking out of the war, preaching extensively in the counties of Saline, Lafayette, Howard, Clay, Ray, and Carroll.

During the war he went South, and by exposure and hardship, was broken down in health. His eyesight became seriously impaired, and he came home to become totally blind. He continued however to preach extensively, being led about by his brethren, till he was attacked by inflammatory rheumatism and was compelled to abandon his labors. He became utterly helpless and a great sufferer. For better facilities for the education of his children he removed to Columbia, where he died, greatly regretted by all who knew him.

He was about five feet nine inches in height and weighed, when in health, probably one hundred and seventy-five pounds. He had red hair and a florid complexion, and steel grey eyes. He was a man of large brain and exceedingly vigorous intellect. Although a graduate he was not a scholarly man; he was exceedingly fond of reading the newspapers and current literature, but was never a close student of text-books. He had a fine voice and was a natural orator; moving his audience and holding them spell-bound at his pleasure. He was thoroughly familiar with the issues

between his brethren and the denominations. He knew, perfectly, the lines of attack and defense, and was never so happy as when hotly engaged in the discussion of these differences. He contented himself with preaching first principles and was therefore an evangelist and not a pastor, and although he resided many years with one congregation, even to them he was never a pastor. Had he been studious, and of the temperament and habits of the pastor he would have been one of the grandest men of his day. As it was he will be remembered chiefly as a protracted meeting preacher of great power.

## CHAPTER IX.

## CHARITON COUNTY.

As early as 1850 there was a small congregation in *Brunswick*, probably constituted by Allen Wright. Among the first disciples there were: Mrs. Dr. Edwin Price and her son Sterling, afterwards professor in the Missouri University, and an acceptable preacher of the gospel. George W. Brawner and wife, Adamantine Johnson, Dr. William H. Beddow and John Allega and family who resided in the country some miles north of the town. Dr. W. H. Hopson while "State Evangelist" under the direction of the old State Meeting made several visits to them and had a number of additions. In the year 1853, Elder D. P. Henderson and the venerable Jacob Creath held a meeting there, when a number of others were baptized among the number Henry Davis, then sheriff of the county. In the year 1853, I visited them under the employ of the third district co-operation, and preached several days, and had several additions. In January, 1854, I commenced preaching there twice a month and continued their preacher until January, 1857. During these years the church grew in numbers and influence. Protracted meetings were held in which Elder M. E. Lard, T. N. Gaines and J. N. Wright were the preachers. Up

to the year 1854, the little band had held all their meetings in the old City Hall, which was an upper room over the market house and calaboose.

During the year 1854, an arrangement was made with Rev. Mr. Beebee, the pastor of the New School Presbyterian church, by which we occupied their house one half of the time. This arrangement was secured through the influence of that most excellent friend of the church, Dr. Edwin Price and brother A. Johnson, who was the first elder of the congregation. After I left them brother Ben H. Smith, now of Canton, Mo., was their preacher, and it was during his administration that an elegant brick church was erected on a commanding site on the bluffs that then overlooked much of the city. The breaking out of the war found a debt on the church and it was sold under execution, falling into the hands of the M. E. church. The church was scattered and for a time it was thought all was lost. But the disciples who had remained citizens and some brethren who had moved in from other churches rallied the forces, and urged by a few zealous sisters, another most excellent house was erected which they have continued to occupy. Brother W. H. Plunkett and his son James, whom I baptized in his boyhood, have been the main props of the church there for many years. Since the war and especially since the completion of their new house of worship, they have for the most part maintained



preaching, and kept the ordinances. Brother J. H. Carter of Carroll, brother Phil Bruton now of California, brother R. N. Davis and brother William Meloan also now in California, have resided and preached there.

Brother N. R. Davis moved there during the past year, and commenced preaching, but I believe California has also captured him. Brunswick church seems to have a sort of depot of supply for the golden State.

In the year 1860, a debate was held between that distinguished Methodist minister, Rev. W. G. Caples and Elder Moses E. Lard. The churches of the city were not large enough to hold the great audience that attended, and it was therefore held in a great tobacco warehouse. The baptismal question in all its phases, and the work of the Holy Spirit were the questions in debate. It is safe to say it was the largest concourse of people and preachers that ever gathered in Brunswick. There were preachers on both sides from every part of the State, and many from other States, to hear these champions.

Elder John Smith (known as "Raccoon" John Smith) was one of the attractions of the occasion. Many persons were as much interested in seeing and hearing him as they were in the debate. The contest continued for ten or twelve days. The speeches of the debaters were taken down by a stenographer at the expense of Elder John Sidenor

of Chillicothe and were to have been published, but the war came on before the manuscript was prepared for the press, and although the stenographer was paid for his work the manuscript was never produced. This was much regretted, for without any intention to disparage other debates held both before and after this one, I have no hesitation in pronouncing this the ablest and most exhaustive ever held in the State. Dr. W. H. Hopson, then in his prime, delighted large audiences which convened in the Christian church to hear him. He was at that time pastor of the church in Lexington, Kentucky.

Elder John Lindsay of Illinois, at that time pastor of the church at Palmyra, Mo., was also present and preached one evening. Many who heard the debate pronounced the debaters the strongest men in the State. It was not strange therefore that (as usual) each party claimed the victory and each party was perfectly satisfied with the result.

In the year 1854, there was a small band of disciples in the "*Forks of Chariton*," east of Keytsville, organized by Elder William Burton of Howard county, Mo. Brother James N. Wright and myself preached there for a few days, and baptized an eccentric school teacher as the immediate result of the meeting. The preaching was done in the woods under the shade of the spreading trees;

the people sat on logs and all sorts of seats improvised for the occasion.

Of the subsequent history of the church I have no information. Since the war congregations have been established at Saulsbury in the eastern part of the county, also at Cunningham and New Comer's schoolhouse in the western and northern part, also at Rothville in the extreme northern part of the county.

Among the preachers who preached in Chariton in an early day was a young brother Terrell whose initials I do not now recall. He was the step-son of old brother John Allega. He was a bright young man, a fluent speaker, elegant manners, and popular with all who knew him. He was frail and delicate and died early, greatly regretted by the brethren and sincerely mourned by his family.

In recent years the churches in Chariton have maintained a County Co-operation and a good part of the time have sustained a county evangelist. Elder Henry D. Eubanks, of Saline county, has been their evangelist, and is credited with having accomplished much good among the churches and the people.

## CHAPTER X.

## MACON AND SHELBY COUNTIES.

As early as 1849, there was a congregation in old Bloomington, then the county seat. It was constituted, I think, by Elder Allen Wright several years prior to that time. I recall the names of P. A. McCall, William and Sam Fox (and their families), brothers of J. C. Fox of Paris, Mo., a brother Prather and Isaac Foster already mentioned in these pages, occasionally held meetings there in the old Court house, and quite a congregation was gathered up. No meeting house was ever erected there. In the year 1854, a "district meeting" was held there composed of delegates from the churches in the counties composing the 3d congressional district. At that meeting I recall the names of Elder Jacob Creath, D. P. Henderson, W. C. Boone, Alexander Procter, James N. Wright and O. P. Davis, then not a great while from the Baptist church. At that meeting James N. Wright and myself were appointed evangelists to travel and preach, especially to hold meetings in the county seats of the counties composing the district. Our salaries were fixed at \$400 and we furnished our own horses and paid our own traveling expenses. There was also at this time a con-

gregation in the south western part of the county in the "Wright neighborhood" where several brothers of Elder Allen Wright lived. It was constituted by him even before the church at Bloomington was organized.

In 1854, brother James N. Wright and I held a meeting there in which quite a number of persons obeyed the gospel. This meeting was also held in the woods, under the shade of the trees. I remember well a scene which occurred at one of the meetings. Two large cur dogs, which had followed their owners to the meeting, engaged in a fierce fight, right in the midst of the congregation, while brother Wright was preaching, and in the midst of his most eloquent exhortation. He paused and said: "Brethren, will some of you attend to these dogs?" and then, exhorting them to leave their dogs at home, declared solemnly that he had "never known a dog's morals improved by attending church." The dogs were driven out, and he proceeded with his exhortation. If these brethren enjoyed the luxury of a meeting house I do not now recall it, but I have heard that they have since the war built a comfortable house of worship.

The church at Macon was organized before the war, and enjoyed the labors of Elder J. N. Wright, J. M. Long, P. K. Dibble, E. B. Redd, R. M. Giddens, and others. It has a beautiful and comfortable house of worship. It was composed at first



of a number of persons who had been members of the old organization at Bloomington. Anderson Terrell and family, P. A. McCall and family, W. J. Cave and family, William Fox and family, B. G. Barrow and family. After some years, Mrs. Judge John Henry, Mrs. Ada Fagin. The church has had a constant struggle to maintain its existence and at times has been greatly discouraged, but for some time now is reported as doing well. Bro. George E. Dew was also at one time their preacher. Brother R. M. Giddens now "holds the fort."

In 1869 the State meeting was held there. What became famous as the Louisville plan of missionary work, was practically inaugurated there. The preachers agreed to pay a State agent out of their own pockets to go abroad over the State and set in order the things that were wanting. Elder A. B. Jones was chosen for the work, and by his fine ability, his zeal and industry, he inaugurated a new era among the churches. Under his administration the whole State was organized for effective missionary work, and had the plan which he inaugurated been persistently pressed, the churches would have reached an effective co-operation long before they did. The plan, however, was modified from time to time in the hope of conciliating objectors, till it was demonstrated that it was not so much the plan of work that was objected to as it was the work itself. It

is a remarkable fact that those who objected most earnestly to the Louisville plan, have never yet found any plan for uniting the churches in co-operative work for the spread of the gospel. There are other churches in the county more recently organized, but of their history no information has been obtained.

#### SHELBY COUNTY.

Some time between the years 1830 and 1835 a congregation was organized near Shelbyville, which subsequently formed the nucleus of the church there. It is thought the first preaching done there was by Elder Frederick Shoot, whose name has already been mentioned in these pages. They were also visited by Elder Jacob Creath, who greatly assisted in building them up. Among the early members there, were the Gooches, the Jacobs and Collins. In the year 1854 brother J. N. Wright and myself spent a few days there. We found only the remains of what had once been a congregation of disciples. They met in an old dilapidated brick house which was just ready to topple over. Nothing could be accomplished there, but some years later chiefly through the instrumentality of brother James Collin, preaching was secured and the cause revived. A venerable old man, whose name I do not recall, gave

me an account some years ago of the struggles through which the cause in the county had passed. One or two congregations in the north western part of the county had been constituted in an early day, but finding it impossible to secure regular preaching, they had been unable to accomplish much for the Master, and during the war were widely scattered and broken up. Perhaps the most prominent church in the county for the last twenty years has been the Shelbina church. It has had the services of most of the preachers residing in Monroe county, and more recently was under the ministration of that earnest and successful preacher of the gospel Elder E. C. Browning now located at Palmyra, Missouri.

## CHAPTER XI.

## CLARK, LEWIS AND SCOTLAND COUNTIES.

I have made an effort to gather some information in regard to the churches and pioneer preachers of these counties. The following letter from brother Hickman in regard to the churches and ministry is all that can be obtained.

CANTON, Mo., Febuary 27th, 1884.

*Dear Brother Haley*:—Yours requesting some facts as to the early pioneers of our plea in Lewis, Clark and Scotland counties were received a few days ago. I fear, however, that my experience is too short to give you the desired information. But I will do the best I can. Brother D. P. Henderson and J. C. Risk are better posted than I am.

Perhaps the first, oldest and most efficient evangelist who is still living, and is now eighty years of age is John Shanks, Sr. He has been in Lewis county fifty years or more. He is a native of Kentucky. He commenced preaching the ancient gospel soon after settling in the county. We had no church houses then and he preached in school-houses, private houses, barns, warehouses, in the woods and wherever he could get the people together. He was greatly instrumental in planting our cause in Lewis county, in which we now have

fourteen organized churches with an aggregate membership of fifteen hundred.

Brother and sister Shanks are the parents of ten children; four daughters and six sons, and about fifty grand-children, all of whom that are old enough are members of the Christian church, and not a "black sheep" in the whole flock. This grand old man and his good wife celebrated their golden wedding several years ago and had a family reunion, when all who were alive were present, forming a group of over sixty. They surrounded the old patriarch and his wife, and were photographed. The picture now hangs upon the walls of each family, also in many other houses in the neighborhood. One of the sons—John Shanks Jr.—is also a good preacher, and has done much good work for our cause in the county. All the sons and daughters are married and settled on good farms within a radius of ten miles around the old homestead. The old man is now calmly and peacefully awaiting the Master's call, "come up higher." He is ready and willing. He has also done much to plant the cause in Clark and Scotland counties where he has held many protracted meetings. Another pioneer preacher who was some years ago called to his reward, brother John Matlock, was a co-laborer with brother Shanks in Lewis and Clark. He was an able and efficient preacher and brought many persons into the kingdom of God. He has three sons and a daughter



living in Kahokia, the county seat of Clark county.

Brother D. P. Henderson also did much good in holding successful meetings in the early as well as in the later history of our cause in Lewis. He is now in feeble health, and will soon in the course of nature go to his reward. Old brother Jacob Creath has labored much in Lewis county in days gone by, and brought many persons into the kingdom of Christ. Our much lamented brother Samuel S. Church held several successful meetings in Canton many years ago. Brother Peter Donan held several successful meetings in Canton many years ago. Brother Peter Donan held a meeting in Canton some fifteen years ago, with nearly one hundred additions. Brother Knowles Shaw also received eighty persons at one of his meetings in Canton. Brother Ben H. Smith has done a good work in Canton, as well as at many other points in the county. He is regarded as one of our ablest men. He is now the preacher of the Canton church, devoting his whole ministerial labors to the church here.

Professor Joseph H. Carter has labored much in Lewis county and with considerable success. He is a fine scholar, and is now professor of languages in the University, and preaches for the church at LaGrange. Brother J. T. Newnan who resides here is comparatively a young man, but quite an efficient preacher, has done and is still doing a good

work. One half of his time is devoted to Clrak county and the other to Adams county, Illinois. His son Charles T. Newnan, is a graduate of Christian University, and is a growing young preacher. He has already held some very successful meetings in Illinois, where he is now located.

Brother J. C. Risk, whose name is as familiar as household words, has spent the principal part of his life in Lewis county, though he has preached in the surrounding counties, both in Illinois and Missouri, is still at work. He never tires in the Master's work. He has done much for our cause by his zealous teaching and his pious devotion to build up and strengthen the disciples. He is respected and trusted by all who know him.

Dr. W. H. Hopson has had many good meetings in Lewis county and in Marion. His fame as an able preacher and orator is wide spread. His son-in-law, R. L. Cave, who lived here several years is a grand, noble man, and a fine preacher. He did efficient work for the church while here, and his departure was much regretted.

The Northcuts — father and son — have done good work in Lewis and Scotland counties.

Brother Hosey has greatly built up the congregations of Labelle and Lewistown in the south western part of Lewis county.

Brothers J. T. Minter and John Sandford resident preachers of the county, have done good service. Old Brother Knight is a pioneer who has

labored long and successfully in Lewis and Clark. He deserves special mention for his ability and usefulness, but alas, as is too often the case, in his old age and poverty he is almost forgotten; "like the old worn out horse he is turned out to die." I have thus given you a brief sketch of all I can think of in Lewis and Clark. Brother R. L. Lotz now of Emporia, Kansas, did a good work, in Clark county while he lived there; held several very successful meetings, established and revived several congregations, but after he left, having no shepherd, the sheep were scattered and the congregation ceased to meet, and the cause was nearly prostrated. The writer was called to Clark to hold several meetings, which he did, and succeeded in organizing Kahokia church at the Star schoolhouse with fifty-two additions, and engaged to preach for them for one year. When he left them they numbered over one hundred and twenty. They have since erected a good church building.

He also preached two years for the Peaksville congregation and added to their number and aided in building a good house. During his two years labor in Clark he travelled over the country, held many meetings in school-houses and presented our plea to hundreds who had never heard it. He also held several meetings in Scotland county, had a number of additions. Our cause is now on firm foundation in Lewis, Clark and Scotland.

Very fraternally, J. H. HICKMAN.

## CHAPTER XII.

## KNOX COUNTY.

As early as 1853, there were at least two congregations in Knox county; one at Edina, the county seat, and one at New Ark.

James N. Wright and myself held a meeting with the congregation at the latter place in 1854. I do not know certainly as to the organization of these churches, but heard the name of Elder Jacob Creath mentioned in connection with them. Younger Pitts True lived in the vicinity, and we made our home with him during the meeting.

There were several additions to the church during the meeting, but I have never visited the county since that time and have been unable to obtain any information in regard to the progress of the cause in that county. It was included in the co-operation of the churches in the 3rd Congressional District, but no meetings of importance were held in the county except the one already mentioned.

There are also churches in Putman county, but of their origin, progress, and present condition I have no information.

In gathering information in regard to Macon county, a letter was written to Elder O. P. Davis

now of Cooper county, Mo., to which the following was the reply.

#### COOPER COUNTY.

O. P. DAVIS.—The subject of this sketch was born in Wayne county, Kentucky, on the 26th day of September, 1816. His parents emigrated to Howard county, Mo., in the fall of 1817; consequently he grew up in Missouri, where school facilities were very poor, but being passionately fond of books from a child, and a close student during the early years of his life, he managed to acquire a fair English education. He became a member of the Baptist church at Pisgah, Cooper county, Missouri, in 1837. He removed to Macon county, Missouri, in 1839, with his younger brother, Jeremiah Davis, when that country was almost a wilderness; undergoing the privations and hardships incident to a frontier life. He was one of the charter members in the organization of the Baptist church at Blanket Grove in Macon county. He was licensed by that church to preach the gospel in the spring of 1842, and was regularly ordained in the spring or summer of 1843. He preached for the Baptist church in that country with great acceptance until the spring of 1846, when they accused him of preaching what they called "Campbellism," and decided that he should preach no longer for them. He had made



a trip to Cooper county, in the fall of 1845, and on the way he heard that great and good man, Alexander Campbell, preach in Fayette, a circumstance which he has ever since regarded as providential. He never got to see or hear father Campbell after that, a thing he greatly desired as long as that good man lived. But he has a strong faith and an abiding hope, that he will see him again "when the mists have cleared away." The hearing of that sermon and the reading of the "Extra No. 1" on the subject of Regeneration, soon afterwards, led his mind into a channel of investigation that resulted in his heartily embracing the doctrine of the "Reformation."

There was not a single member of the Christian church in the neighborhood where he lived at that time. Being poor and having to support his family by labor on his farm, and having no encouragement, he preached but little from the spring of 1846 to the fall of 1848. He induced brother Allen Wright who was at that time, 1848, evangelizing in Howard county, to visit that neighborhood. He preached a few excellent sermons and immersed about three persons, upon a confession of their faith in Christ. He left an appointment to return in a few weeks to try to organize a little congregation. Brother Wright failed to reach his appointment, and a good old preaching brother by the name of Prather, having attended the meeting, organized a little congregation of eight or nine

members; the subject of this sketch being one of them. The little congregation, however, was not able to maintain its existence but a short time, owing to great opposition and the removal of some of the members. About the year 1854 or 1855, old brother Jeremiah Prather and the writer organized a little congregation at East Fork schoolhouse, in the southern part of Adair county, for which I preached regularly once a month until I left Macon county, in the spring of 1857, when it numbered about thirty-five members. The names of only a few of the charter members are now remembered. That congregation also ceased to exist after my removal, for want of some one to take care of them. I visited the congregation at La Plata, Macon county, in the summer of 1868, and dedicated their new house of worship, which my brother, A. J. Davis, was instrumental in building. I found a debt of \$950 resting on his shoulders, \$600 of which I raised in money and pledges, and the other \$350 my brother agreed to pay, as I refused to dedicate the house with an incumbrance on it.

When I identified myself with the church of Christ in Macon county, in 1848, there was then a small congregation at Bloomington and also at Kirksville, in Adair county. I preached for both congregations most of the time, once a month, until I left them in 1857, but I do not know anything about their organization. We had a Dis-

trict Missionary co-operation that met at Bloomington two or three years in succession, as you will doubtless remember. I was secretary of that District meeting the year that you and brother J. N. Wright were appointed to evangelize in that district, and if my memory is not at fault, was secretary as long as that organization existed. I moved from Macon to Cooper county, as already stated, in the spring of 1857. I found two small congregations of Disciples of Christ in Cooper; one at Pisgah and one at Lone Elm. Of the organization at Pisgah I have no information although I preached for them several years. I think it likely that brother G. W. Longan has some knowledge of its beginning. There is one fact, however, connected with the Pisgah church that ought to go to record, and become a matter of public history. It is this: Brother Lewis D. Reavis died soon after the war, leaving by will the sum of \$1,800 to build a church house, and also \$1,000 to be kept in trust by the church as a perpetual fund, and the interest only, to be appropriated to the support of the gospel at Pisgah. Aided by that fund they have built a nice little frame house, and are able to have preaching once a month, which they perhaps could never have done but for that bequest of brother Reavis.

The house at Pisgah was erected in 1868. I copy from the history of Cooper and Howard coun-

ties an account of the organization of the Lone Elm congregation.

"The Christian church at Lone Elm, Cooper county, Missouri, was organized at a school-house, now known as Bell Air, in 1842. The original members were George W. Baker and Harriett P., his wife, Peter and Elizabeth Poindexter. Rice and Elizabeth Daniel, Benjamin R. and Lucy Walker and Mary A. Poindexter. The first ministers were Nelson Davis and Allen Wright. The first elders were George W. Baker and Peter Poindexter. Mr. Baker, from whom we obtained this information, says that Lone Elm church was the first organization south of the Missouri river.

Second Lone Elm Christian church. The organization of this church occurred September 27th, 1854. The charter members were James R. Daniel, Rice Daniel, David Parish, Robert Seaton, John Seaton, Henry Knaus, J. G. Taliafero, Joan Daniel, E. R. Daniel, Jeanette Seaton, Lucy H. Walker, Belinda Poindexter, Joan Seaton, Mary L. Wilson, Eliza A. Baker, Martha A. Knaus, J. H. Baker, Lucy A. Baker, L. A. Taliafero, M. E. Taliafero, Elizabeth Poindexter and Maria T. Keeley. The first minister was O. P. Davis. The present membership is ninety-five.

Church of Christ at Lamine. About the year 1843, there was an organization at Lamine, but on account of deaths and removals, the organization was discontinued a few years afterwards. The

present church at Lamine was constituted August 7th, 1865, by Elder P. Donan, with the following white members: Saml. R. Collins, Sarah F. Collins, Drusilla E. Thomas, Susan Biddle, Melinda E. Kincaid, Mary F. Tyler, Catherine Wing, Freeman Wing, Julia O. Turley, Ellen Pope, Josephine Wall, J. P. Wall, Moses Napier, Mary J. Mellor, Nancy Reed, Elizabeth Courtney, George W. Kincaid, Francis M. Kincaid, Richard F. Kincaid, A. L. Kincaid, John B. Baker, Martha J. Baker, Theodore Turley, James O. Howell, Thomas Miller, Thomas Staples, C. F. Younger, T. Harris, Lucy C. Kinchelow and Pamela Williams. There were eighteen colored people who came into the church at the same time, but their names we did not succeed in getting. These soon after organized a church of their own. Elder P. Donan and O. P. Davis were the first preachers. The present membership is 80."

The congregation worshiping at *Walnut Grove*, Cooper county, Missouri, was organized by Elder O. P. Davis, on the 1st Lord's day in December, 1862, with the following members: Lewis D. Reavis, Henry York, Eli P. Adams, Matilda Carey, Samuel R. Davis, O. P. Davis, Martha A. Davis, Mary York, Caroline York, Isabella Clawson, Sarah Parmer and James Eldridge. This congregation increased in numbers rapidly until it numbered at one time over one hundred and fifty



members, and for some time met every Lord's day for Sunday-school and worship, but owing to removal, deaths and other causes, it now numbers only thirty-four members, has no Sunday-school, and is not doing much good."

There is also a small congregation in the southwest corner of this county, with a very neat brick house of worship, but I know nothing about their organization or what they are doing. This congregation is at Otterville, and Elder Giles Phillips and Hon. T. C. Crammer are members of it. Bro. G. W. Longan has greatly assisted me in my labors in this county, especially in the commencement of my labors here."

## CHAPTER XIII.

## PETTIS COUNTY.

I have received from brother T. J. Porter, one of the Elders of the church in Sedalia, the following account of the church in that county: The church of Christ in Pettis county, was first started in 1836 at Georgetown, which was then the county seat. The first meetings were held in the court house, where an organization was effected. Several very successful meetings were held there by Allen Wright and W. H. Hopson. Besides these preachers, Moses Faris, John DeJarnett, G. W. Longan, T. M. Allen, Jacob Creath and Elder P. Donan were among the prominent preachers who labored at various points in the county. At an early day, probably in 1858 or 1859, Elder J. W. McGarvey held a debate at Georgetown with a prominent Universalist, Rev. Mr. Bunn, which well nigh destroyed that doctrine in the county.

The next congregation organized was at old Union on Heath's Creek, which soon became a strong influential church. The house in which they worshipped still stands but it is dilapidated and deserted by the worshippers. The church still has a "name to live but is dead," internal dissensions having destroyed their peace and prosperity.

The next congregation organized in the county was about six miles west of where Sedalia now stands, in Hampton P. Gray's neighborhood. It has also ceased to exist, but many of its members have united with the congregations that have since been organized in the county.

Prominent among the families which were connected with the church in the early days of its existence, were those of Gen. Geo. R. Smith, the Thomsons, George Heard, A. McVay, Mrs. Clifton Wood, Abner Clopton, Amos Fristoe, John S. Jones, Charles S. Jones, Ben R. Majors and Mrs. J. W. Gentry. There are now congregations in the county at the following points: Sedalia, Smithton, Hughesville, Houstonia, Dresden, Lamonte, Greenridge, Old Union, Eldorado and a remnant called Liberty, about six miles south of Sedalia. These congregations have an aggregate membership of seven hundred and fifty souls. They own eight houses and a half interest in the ninth. Most of them meet every Lord's day for Sunday-school and worship. They are all out of debt. The churches of the county have formed a co-operation for missionary work under the direction of a county board with J. H. Duncan President, J. N. Dalby Secretary and W. W. Herold Treasurer.

The church at Sedalia is located on the corner of Massachusetts and 6th streets. It was organized by Elder G. W. Longan on the 3d Lord's day in May, 1861. General George R. Smith and daugh-

ters, J. W. Martin, Mr. and Mrs. Logan Clark, Mr. and Mrs. H. R. Dobbins and Mr. and Mrs. John A. Read were among the charter members. Elder George W. Longan, then a citizen of Benton county, preached the first sermon ever delivered in Sedalia, and organized the first congregation. He preached in the store house built by A. J. Hodge, adjoining the old Sedalia House on the west, the last Sunday in April, 1861. On the 3d Lord's day in August, following, he organized the first congregation. A house of worship was not erected till 1866, when the present brick structure was built under the superintendence of John De Jarnett, Henry Cotton, Dr. Logan Clark and G. R. Smith. Henry Cotton Treasurer. By some mismanagement a debt was incurred in the building of the house which hung over the congregation, and at times gave it serious trouble and even threatened the loss of the house, till the spring of 1880, when under the pastorate of Elder J. H. Duncan it was paid, being at the time of its liquidation fourteen hundred dollars. The house was remodeled under the administration of Elder S. K. Hallam at a cost of four or five hundred dollars, and since the indebtedness was removed it has been still further improved by the addition of an infant classroom, a preacher's study, etc., at a cost of about eight hundred dollars. The property is now worth at least \$7,000.

The following preachers have served as pastors:

Elders Thomas N. Gaines, O. M. Spencer, J. W. Mountjoy, G. W. Surber, S. K. Hallam, N. M. Ragland, J. H. Duncan, and S. H. Meade the present pastor. J. W. Mountjoy served the church only a short time, but he infused new life into its membership, and it has gradually grown since till it now numbers three hundred souls. The attendance upon the public worship is large and the congregation is peaceful and harmonious. T. J. Porter and W. W. Herrold are the elders and J. N. Dalby, G. W. Barnett, A. Farnham, J. H. Looney Mertor Thompson are the deacons, who hold a joint business meeting with the elders and preachers once a month. The Sunday-school has an average attendance of one hundred and fifty with W. H. Herrold as superintendent and Miss Belle Herrold as Secretary. One of the most interesting features of the Sunday-school, is the "infant class" of brother J. N. Dalby, which has a room by itself with a hundred little chairs for the little ones. The weekly teachers' meeting is well attended and full of interest. The prayer meeting is one of the best meetings of the church, and has an average attendance of seventy-five souls.

The church organized in Cotton's addition, in the beginning of 1882, a Mission Sunday-school, which has an attendance of one hundred and twenty-five. C. W. Robbins is superintendent and J. W. Agey assistant. The church has built a chapel for the school at a cost of fifteen hundred



dollars, also a handsome parsonage has been erected at a cost of two thousand dollars, all of which has been paid. Since the above was written Dr. Meade resigned and the church has enjoyed the joint services of our young brother Will S. Payne and brother Geo. W. Longan for one year, and now brother M. M. Davis is the pastor. The church has continued prosperous.

## CHAPTER XIV.

## MONTGOMERY COUNTY.

Brother J. T. Marlow who resided in this county and preached to the churches for many years has kindly sent me the following;

“This county was organized from St. Charles, December 14th, 1818, and was named in honor of General Montgomery, who fell at the battle of Quebec. Settlements were made in this part of the then territory as early as 1800. Among those who came to Loutre Island were Messrs. Temple, Patton, Gooch, Murdock and Cole. It was in this county that Capt. Calloway, a grandson of Daniel Boone, while swimming his horse over main Lou-tre, was mortally wounded by the treacherous red men, fell into the stream and expired. The last resting place of the brave Calloway is near the spot where he fell, and is marked by a rough flat stone on which is written in legible characters the name of this gallant pioneer. His name will live for generations to come.

The name of the minister who first preached the “primitive gospel” in Montgomery county is unknown to the writer of this paper. Among the pioneer preachers of the “current Reformation” who were instrumental in planting the cause in this section of the State, I have heard the follow-





Christianity Good Co  
Winthrop J. C. Hopson

ing names mentioned: Sandy E. Jones, Timothy Ford, Joseph J. Errett, Dr. Hatchett, Jacob Coons, T. M. Allen and Dr. W. H. Hopson. After his return from Bethany College, where he graduated in 1857 or 1858, Dennis M. Grandfield located in Middletown, taught school and preached the ancient gospel. The writer knew all the preachers personally, Sandy E. Jones excepted. This pioneer preacher was the father of Elder A. B. Jones, who was born one stormy night in a rude cabin not far distant from Middletown, and I can readily imagine that the wailing winds were responded to by the louder wailing of the baby Jones. I have an idea that the baby was a very cross baby. Be this as it may, he still lives, and the president of the State Board of Missions is regarded as one of the advanced thinkers of the Christian Church. His mother sleeps the dreamless sleep on the old Crutcher farm, not far from Middletown. The stones that mark her resting place were erected by her son when he was a young man and pastor of the church at Fulton, Mo. The mortal remains of Timothy Ford, one of the "sweet singers of Israel," also found a resting place near this same village.

Danville, still a very small place, is the county seat of Montgomery, notwithstanding the efforts of New Florence and Montgomery city to remove it. About twenty-eight years ago, soon after taking membership with the disciples, I heard that a pro-



tracted meeting was to be held in this town by Dr W. H. Hopson and Thomas M. Allen. I resolved to go and be an attentive listener to every utterance of these "sons of thunder." There was at Danville at that time but one church edifice, and that was the property of the M. E. Church, South. Predjudice ran high, for our people were more belligerent then than now. These brethren were not permitted to occupy this house, and were therefore compelled to hold their protracted meeting in the old court house, long since demolished by "Bill Anderson and his men."

These two brethren were true yoke fellows. Dr. Hopson did most of the preaching, but brother Allen supplemented each sermon with a powerful exhortation, usually closing with these words:

"Say will you to Mount Zion go,  
Say will you come to Christ or no?"

The walls of the old court house for some "gala day" had been handsomely decorated with evergreens, which at the time of the meeting had become very dry and combustible. The house was lighted with tallow candles placed in wooden candle-sticks. One evening the Doctor was discoursing from the second chapter of Acts, when he came to the words: "Save yourselves from this this untoward generation." "Now," said the speaker, "that you may discover the meaning of this language, I will illustrate by supposing that we are so closely confined in this house as to

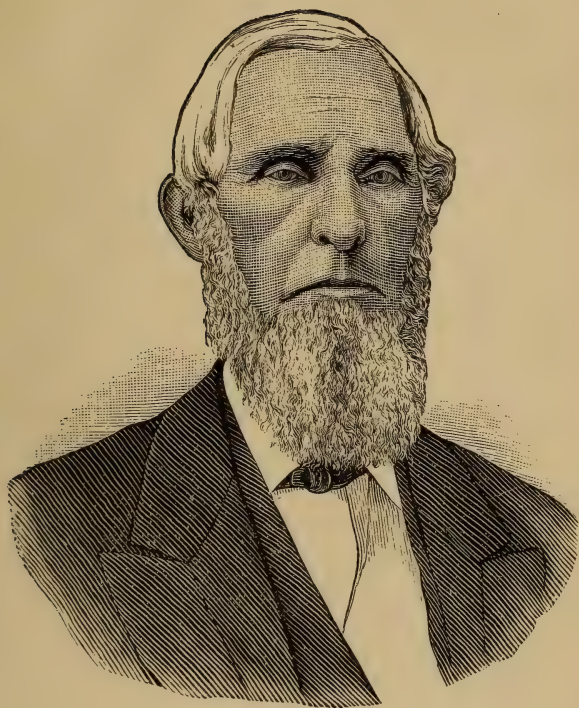
make it impossible to escape in the event of a fire without assistance from without. Suddenly the cry of fire is heard. An individual with herculean strength forces open the door and exclaims "Save!!" But just as the speaker uttered the word save, one of the tallow candles that had burned down set fire to the wooden candle-stick, when the combustible material upon the wall quickly caught, and men and women were on their feet ready to save themselves. The fire, however, was soon extinguished, when Dr. Hopson requested the audience to be seated, with the remark: "I told you so; the children of this world are wiser in their generation than the children of light."

During this meeting quite an old lady by the name of Powell made the "good confession." Before taking her confession, Dr. Hopson made some very appropriate remarks, alluding to the "old sister" who had taken her stand so nobly on the Lord's side. The next morning brother Allen and I called at her house when she remarked to brother Allen that she did not feel like going to the water with the Doctor for he had called her an "old woman" the evening before. Brother Allen told her promptly that Dr. Hopson was a Christian gentleman and had spoken of her as an "old sister." She and the other converts made during the meeting were baptized in Loutre, near where the gallant Calloway fell. It was during this meeting

that the sad intelligence reached us at Danville, that the gifted Samuel S. Church of St. Louis, had passed away from earth. There are now in this county seven houses of worship, considerable numerical strength, and financial ability, and if the brotherhood will only go forward they can accomplish much good in the name of the Master. The voices of nearly all these pioneer preachers have been hushed in death. "Our fathers, where are they, and the prophets, do they live forever?"

*Montgomery City, Missouri.* Knowing that Elder Sandy E. Jones was among the pioneer preachers of that part of the State, I asked his son, A. B. Jones, to prepare something concerning him for this work. In response to my request he has sent me following interesting sketch:

DEAR BROTHER HALEY:—My father, Sandy E. Jones, came from Kentucky to Missouri in the year 1831, and settled on a farm, or rather on land to be made a farm, near Middletown, Montgomery county. It was here that I was born. I heard my father say once that I was born in his half finished cabin on the 6th day of January, 1832, with the snow eighteen inches deep. My father was married to my mother in Kentucky by Barton Stone. He was the son of a preacher and the grandson of a preacher. His grandfather was a preacher of the Baptist Church, and his father also, in the beginning of his ministry, but subsequently came



*D. E. Jones*





into the reformation and died a faithful preacher in the Church of Christ. My father was then brought up under the teachings of the Christian Church, and it was always his boast that he was "free born." Of course I inherited this freedom, and being the descendant of such an ancestry of preachers, I took to preaching, probably by hereditary tendency. At any rate while growing up, my thoughts turned to everything else as a life pursuit, but in spite of me I turned up a preacher. In some circles this might be termed a "divine call" to the ministry, and who knows to the contrary? When a child, I often heard my father say to his friends that he wanted to make all his sons preachers, and I remember that the remark always filled me with very peculiar but very lofty feelings. His ambition, however, in this direction, largely failed, as I am the only one of four sons that became a preacher of the gospel.

My father resided in Missouri about ten years, during which he did much labor in the ministry. He was not a man of any scholarship, had only a plain English education, but his familiarity with the Bible was remarkable, and especially with the New Testament. He knew it from beginning to to end. He never used a concordance but could always turn to any passage in an instant, that he wanted to read, or could quote it verbatim from memory. He was emphatically a preacher of "the word." He was quick and apt and forcible in his

mind and methods, and like our fathers generally, handled the "sects" without gloves. His preaching was mainly in the counties of Montgomery, Pike, Lincoln, Calloway and Ralls, though he did considerable preaching in other counties. Some of the best congregations in the counties named are the results of his labors. I never go into that section of the State but that I meet with a great many persons who have something to tell me of my father's early preaching and who cherish grateful memories of his ministry. These persons however are rapidly passing away and the majority of people even in his own county at present, knew nothing of him, which circumstance will in a few years repeat itself with all of us. Timothy Ford, a preacher of considerable influence, and pioneer in the part of Missouri where my father labored, and a pure and spotless Christian man, but now dead, was converted from Methodism which he preached in his early life, and baptized into Christ by my father. And brother G. W. Longan once said to me that his first and most favorable impression of our plea in behalf of primitive Christianity was made on his mind by listening to a sermon of my father.

The death of my mother, however, at an early period changed all my father's plans. He returned to Kentucky with his children and subsequently married again, and then located near Nashville, Tennessee. He did a great deal of preach-

ing in Kentucky, Tennessee, Alabama and Mississippi, and his ministry was always largely successful. He was intimately and personally acquainted with nearly all the "fathers of this reformation" and preached with them and suffered with them and now sleeps with them, awaiting the final manifestation of the sons of God.

Yours truly,

A. B. JONES."

I am also furnished with the following extracts from a letter written by the venerable Samuel Crutcher, now in his 75th year, an uncle of A. B. Jones, who still resides in Montgomery county :

"In your letter you ask, in what year did your father, Sandy E. Jones, move to this State, and did we all come together. In answer, I would say that my father, John Darby, and myself came to Missouri in the fall of 1830, and rented a small farm in Lincoln county. In the fall of 1831, my father went back to Kentucky and assisted your father and brother John Crutcher, to move back to Missouri. We then bought land in Montgomery county and settled there. After being here one or two years, there being no religious services in the neighborhood except preaching by a Methodist circuit-rider, every four weeks, at a private house, and your father having been licensed to preach in Kentucky (by whom I know not) he and I concluded to organize a weekly prayer meeting at some private house,

if the citizens would endorse the movement and have religious services on the Lord's day, instead of "deer hunting" and visiting. The most of the neighbors at that time were new comers from Kentucky. They seemed to endorse the move made to improve the morals and religious condition of the neighborhood.

The result was that your father worked with a great deal of zeal and energy, and made quite a religious impression on the community. The county soon began to develop and settle up with a good class of people. Your father's services were called for in other neighborhoods, to which he readily responded. After two or three years it was proposed that he be ordained, which was done, (I do not know by whom) that he might in connection with his preaching, perform marriage ceremonies, and assist in the organization of churches. His labors were soon called for as pastor and highly appreciated by the membership, so much so that his labors were called for quite a distance from home, both as evangelist and pastor. In the course of time his wife died. He placed his children (those old enough) out at school, broke up housekeeping and spent his entire time for the term of two or more years evangelizing. He was quite successful in proselyting, especially the Methodists; for instance, brothers Greenup, Jackman and Timothy Ford, class-leaders, were baptized by him."

## CHAPTER XV.

## THE GRAND RIVER CHURCHES.

It has been almost impossible to secure reliable information concerning the first churches of this section of the State, that is, of the churches and ministers prior to the year 1853.

The following interesting sketch from the pen of Elder John S. Allen, of Bethany, Mo., was published in the "American Christian Review," and is no doubt as nearly correct as any account that can now be written.

PIONEER PREACHING, OR THE INTRODUCTION OF  
THE GOSPEL IN THE GRAND RIVER COUNTRY.

"The writer of this article was born June 1814, in Overton county, Tennessee, and was raised by religious parents until he passed his 19th year. In the fall of 1832, we bade adieu to parents and loved ones at home for the State of Illinois where we remained until 1841. In the fall of 1837, we bowed allegiance to the Lord Jesus Christ. In June 1841, in company with the following brethren and sisters we emigrated to Missouri, and all settled near this place: John W. Brown and wife, Thomas Tucker and family, Thomas Brown and



wife, W. R. Allen and wife, C. L. Jennings and wife, Ephraim Stewart and wife, and A. A. Allen. Old brother John Poynter and family had preceded us the same spring. This was not a county then, but a territory attached to Daviess county for civil and military purposes. This was then what we call a new country. The Indians roamed over the country hunting as in days of yore. There were a few settlers "squatted" on the public domain. The gospel of Jesus Christ had never been proclaimed in the then territory as the apostles of Christ had proclaimed it in apostolic days. After we had been here a short time and looked around at the country, we made an appointment about six miles southeast of this place in the latter part of July of that year. The brethren and sisters and the few settlers all came together in a beautiful white-oak grove, and for the first time, we stood up in this wild looking country and introduced the worship of the ever-living God. Our motto was the "Gospel Commission" as recorded by Mark in the 16th chapter of his Gospel. A few for the first time in life, that day heard the old apostolic gospel, as preached by them under the guidance of the Holy Spirit, and the effect produced that day is yet visible. A short time after this meeting, when we all decided to settle in this vicinity, I think in August, 1841, we appointed a meeting at the house of brother John Poynter. We met and formed an organization. There were about

twenty of us that formed the first congregation of disciples in the territory. When we look back and count up, our heart is saddened by the reflection that one half of the original number have gone over the "rolling river" but we thank God that they died in the faith.

This congregation we called the "Big Creek Church." In September 1842 we held the first great meeting ever held in the territory, at or near the house of Philip Harris, on Big Creek under the shady bowers of the Linn grove, and on the east side of the creek. This was one of the best meetings we ever held.

We here demonstrated the authority of our anointed Priest and King, the Lord Jesus Christ, and presented his claims as set forth by the apostles and urged the people to the obedience of the faith. More than twenty accepted the terms of the gospel and were baptized into the one body. After this meeting our regular meetings were held alternately at the houses of Philip Harris and David Buck.

Soon after we came here we formed the acquaintance of brother Wright Engart, who lived in the northeast corner of Daviess county. He was from Kentucky, a warm-hearted old brother and a good exhorter, who helped me much in our meetings, but he is now gone to the spirit land. We need more of his class yet. Brother E. Stewart and William R. Allen soon commenced speaking and

exhorting and did much good work in the congregations. They would go out and hold meetings together. The latter is now gone over the river. After we got settled and fixed so as to raise bread and meat we spent all the time we could spare in the proclamation of the gospel, for we greatly desired to establish the cause of primitive Christianity in the Grand River country. We were greatly encouraged by the fact that the people seemed anxious to hear the old apostolic gospel. We preached occasionally at the house of brother Engart and also at old father Versers,' west of where Albany now is, then called the settlement at the "three forks of Grand River."

When invited to a distant neighborhood to hold a meeting, we did not in those days stop to ask, "How much can you raise to pay for preaching?" We trusted in the Lord for all things needful and looked not for recompense here, for the poor must have the gospel preached to them, and were made happy by making others happy. We love to look back to those happy days, when peace and love prevailed, and all were of one heart. At the two places mentioned we often had good meetings, and many good and substantial men and women became obedient to the faith of our exalted King and Priest.

In the fall of 1842 brother George Flint came on from Indiana, and settled in the north part of Daviess county. I did not know whether we could

work together or not, as he stood identified with the "Old Christian Order," or as some called them "New Lights," but he came to see me and we sat up and talked till one o'clock A. M. and as we had both been learning from the same old Book, we decided to follow that and that only, and to our mutual joy found we could work together in the Lord's vineyard, which we did ever afterward till he was called home to rest with the blessed. We soon became acquainted with old brother Thomas Thompson, who had moved from Paris in Monroe county, Missouri, and settled in the northern part of Grundy county. He was an able man in the gospel, was truly a man of faith, and forcibly reminded me of the lamented brother Benjamin Franklin. In late years he removed to California, and has since gone to his reward. These two brethren and the writer have in by-gone days held many happy meetings in the Grand River country. Alas, those days are gone, with those two servants of God who toiled without any earthly reward, to hold up the cause of Christ. They travelled thousands of miles and faced the bleak winds of the north, mingled with the driving snow, to bear the cup of gospel consolation to dying men and women.

In the year 1844, Thomas Thompson and the writer were chosen by the churches in the Grand River country, to travel as evangelists in the several counties. Our field embraced the Grand Riv-

er country including Gentry, Daviess, Livingston, Grundy and as far east as Linn county. Mercer and Harrison counties, were then territories, not organized counties, as was also Gentry. The country being so sparsely settled, our rides were often long and wearisome, but we took great pleasure in our meetings, in seeing many of our fellow citizens bow to the authority of the gospel. At Linneus, Chillicothe, Gallatin and Trenton we held many successful meetings, and planted the cause of primitive Christianity in the Grand River country. Our salaries we never computed. The brethren would some times give us fifty cents or a dollar, or a present of some sort. It was not the "Almighty dollar" that induced us in those days to make the sacrifices and perform the labors we did, but we were prompted by our love for the cause and our great desire to see it established in this country."

In the latter part of November 1853, and just after his visit to Carrollton, already detailed in this volume, the writer made his first visit to Chillicothe, Missouri, which is mentioned in brother Allen's contribution. He carried a letter of introduction to Col. John Graves, the proprietor of the only hotel in the town, and in some degree the proprietor of the town. He reached the town on Saturday evening, his appointment having preceded him. He had travelled on horse back across the open prairies, in many places almost



trackless, from Carrollton. He had had no dinner because there was no house on the way where one could be had. He reached the hotel after supper, and cold and hungry, was received and entertained by that bluff old pioneer, Col. Graves, with the best his house afforded.

After supper the Court House was lighted, and a wood fire built in the huge fire-place in one corner of the building. The people came in considerable numbers, and supplied with a small table and a tallow candle in a brass candle-stick, the preacher took his stand near the fire, while the audience sat in a circle around on benches and chairs, provided for the occasion. He had only gotten under way fairly, when a drunken fellow insisted on dividing the time with him, greatly to the annoyance of the audience as well as the preacher. At last one of the young men calling for assistance, seized him and unceremoniously threw him into the street. He went away muttering and threatening, but he did not return. At the close of the service John C. Hill and his wife, a good Methodist lady, tendered the speaker the hospitality of their home which he accepted, and in which he was most hospitably entertained during the remainder of the meeting, and generally at each succeeding visit.

He preached again on Lord's day when it was found that there was the remnant of a congregation formed by brothers Allen, Thompson and

Flint, but which had fallen into decay. Some ten or twelve were found in the town, and a small congregation, meeting in a school house near, of some fifteen or twenty persons were induced to unite with the membership in the town and form a congregation. I recall the names of John Crawford and family, Samuel Crawford and wife and Col. John Graves.

During the first meeting several were baptized, and among them that honest man and faithful disciple, James Hutchinson, who has been so long an Elder and one of the pillars of the church there. "Mine host," John C. Hill and his wife, united also. It is my impression that brother Hill has been a member in Howard county. This was the present organization in Chillicothe, effected, I think on the first Lord's day in December 1853. A brother Carter who had been preaching for the little group of brethren at the school house was induced to become their preacher.

During the summer of 1854, the writer and brother James N. Wright held a meeting there at which there were a number of additions. About that time the movement for the erection of a church-house was inaugurated. The lot was donated by Col. John Graves, and the church, at first a small frame, was erected by subscriptions from the membership and liberal friends. In the year 1853 when I first visited Chillicothe, the surveyors were making the first survey for the Hannibal and

St. Joseph railway, and the fact that it passed through Chillicothe, and that it was located in the midst of a fine agricultural country, attracted the attention of the country and the town grew rapidly. A great many most excellent families moved to the place. This greatly strengthened the struggling church. Among the preachers who visited and served them in their early history I recall the names of James N. Wright, D. T. Wright, J. K. Rogers, H. H. Haley and John A. Sidenor who bought property and settled among them.

It was during his residence there that the debate between Elder Benjamin Franklin of the Review, and Rev. William M. Rush of the Methodist Church South was held. Some time after this Elder D. T. Wright moved to the town and commenced the publication of the Christian Pioneer. This fact attracted attention to the Chillicothe church and gave it great prominence. In the year 1863, the only State Meeting held during the war, convened there. The following preachers have resided there, some of them as pastors of the church and others having work in the vicinity. James M. Long, J. M. Henry, Dr. William D. Jordan, Dr. Shook, W. H. Gaunt, R. M. Messick, W. F. Parker and Elder Monroe.

The house has been enlarged since it was built, and the congregation has been for many years, perhaps the largest in the Grand River country. At the time of my first visit in 1853, there was a

congregation at Spring Hill in the western part of the county. I recall only the name of brother Boyle, one of the early members who often came to the meetings at Chillicothe.

#### GRUNDY COUNTY.

After my visit to Chillicothe in the fall of 1853, I made a visit to Trenton. On the way from Chillicothe I tarried over night with my father's old neighbor and friend, Andrew Evans, whom I had not seen for many years. He lived some seven miles southeast of Trenton. He was a staunch Baptist, but learning that I was on my way to Trenton to hold a meeting and knowing that we had no meeting-house nor congregation there, he very kindly offered to accompany me and use his good offices to secure me the use of the Baptist meeting-house, which he did. I had a letter from A. Johnson of Brunswick, Missouri, to old brother William Collier of Trenton, but on my arrival I learned that brother Collier was away from home with his wife, attending a meeting probably at Spring Hill in Livingston. I presented my letter to a brother Moberly, who insisted that nothing could be done there, that efforts had been made, and the cause had been disgraced and ruined by a bad preacher. He did not exactly tell me "to move on," but he "looked it." There were others, however, who were anxious to hear, and they

urged me to remain and preach, and indeed I had no other intention. My faith then was that the servant of the Lord should not concern himself about results. It belongs to him to do his duty and leave the consequences to Him who said, "I will be with you alway even to the end of the world."

An appointment was made and the meeting began with a small audience which increased with every service. On Lord's day I preached three times, and at the evening service there were three additions, among them the oldest son, but one, of brother and sister Collier. This gave the meeting a great impetus. Brother Collier reached home on Monday morning, and went to work heroically for the success of the meeting. A considerable number were baptized and the remnant of an organization once there was gathered up, and on Thursday following, a congregation of about forty persons was organized, some of the very best citizens of the community becoming members of it.

Of these I remember the names of Mr. and Mrs. William Collier, Joseph Collier, William Collier, Robert Collier and Charles. Mrs. Austin, Mrs. Shanklin, Adam Murray and wife, Thomas Proctor and wife, M. A. Thaxton and wife, Barton England and wife, brother Thomas, Martha Collier, Ann Cooper, Miss Templeman. Elders and Deacons were chosen, and the congregation called



D. T. Wright, who then lived on a farm in the county, to preach for them. Brother Wright had been present and greatly assisted in the meeting.

At this meeting B. H. Smith, then a young lawyer and editor of the county paper, was a constant attendant and an interested though prejudiced listener. As the meeting increased in interest and he saw his neighbors and associates bowing in obedience to the gospel, he became terribly indignant and excited and declared that "that young man, with his heretical teaching was leading men and women to the devil." His wife, a gentle, prudent woman, a member of the Baptist church, gently remonstrated and said to him: "Would it not be well to read the New Testament before you condemn him? It seems to me he preaches very much like the book reads." Where upon he sat down to investigate. He declared the more he read the more he was provoked, for instead of finding ground for condemnation, he was compelled to admit that the preaching was in harmony with the teachings of the New Testament. He continued to examine the Scriptures, until being satisfied, a short time after the close of the meeting he was immersed on a confession of his faith, by Elder D. T. Wright and soon thereafter began to preach the gospel. He subsequently entered Bethany College where he was a graduate in 1859, and has since that time been

one of the most prominent and successful ministers of the gospel in the State. He was at one time pastor of the first church in St. Louis, then of the first church in Chicago, and was subsequently elected "President of Christian University" at Canton, Missouri, where he still resides. Some years ago he gave up the Presidency and spent some time in California, but returned to Canton where he is again interested in the University, and President of a banking institution. His conversion gave a new impetus to the cause of Christianity in the Grand River country.

There was in 1853 a small congregation at Lindley, to which brother Wright preached, and there were groups of brethren in different parts of the country, but no other organization but that at Trenton for some time.

The church at Trenton has enjoyed the ministerial labors of the following brethren as pastors : D. T. Wright, B. H. Smith, brother Stewart, Benjamin Lockhart, H. U. Dale, J. R. Gaff, W. F. Parker, brother Cornell and R. M. Messick.

In the early part of the year 1860, a debate on the baptismal question, mode, subject and design, was held at Trenton between Elders Benjamin Franklin of the American Christian Review and Rev. William M. Rusk of the M. E. Church, South. This discussion was largely attended and many of the preachers of both churches were present.

Of the preachers who served them, all are liv-

ing except brother Stewart. He was a young man of fine personal appearance, a good scholar, an elegant speaker, an earnest Christian, a sweet spirited and greatly beloved and greatly lamented man. He fell a victim to consumption.

The church at Trenton has had a varied experience of success and failure, of joy and sorrow; but there have always been many of the very best citizens of the country, members, and there is no reason why it should not continue to exercise a great influence over the community. Some years later, a congregation was organized at Evans, composed largely of the children of my father's old friend and neighbor, Andrew Evans. I do not know certainly, but have an impression that the congregation was organized by brother H. U. Dale of Trenton.

## CHAPTER XVI.

## MERCER COUNTY.

As early as 1853, the writer found a congregation at the village of Middlebury, which held its meetings at the residence of the members. This congregation was built up under the joint labors of Elder Thomas Thompson and his son-in-law, Elder William Reed, who was raised in Monroe county, near the town of Middle Grove. In December 1853, the writer preached two discourses for this congregation at the house of old brother Thaxton. He was a pioneer from Virginia or Tennessee; had built for himself a comfortable log house with one room large enough to hold meetings in. At the time I preached there three young ladies, the daughters of a brother Williams, made the good confession, and were baptized by Elder Reed. I afterwards met at least one member of this family, and one of the three referred to, at Cloverdale in California. She had remained steadfast in the faith, and had reared her family, even in that distant country, in the faith she then confessed.

At Princeton I found a few disciples, but whether a congregation had then been organized or not, I am unable to state. While there I made my home with a brother McLelland, who kept the only hotel in the town. It was here that I met

brother John S. Allen, of Bethany, for the first time. He came from his home to attend the meeting. The services were held in the old log court house long since gone. The house was heated by a log fire in an old-fashioned fire-place which occupied the larger part of one end of the building. The people sat on rude seats improvised for the occasion. The pulpit was the judge's stand, which was a dry-goods box placed in one corner with a book-board nailed up on one side. The fire had been built too far out on the hearth, and the chimney could not draw up the smoke. The house was soon filled. The men and women coughed and the babies cried, but the people gave the speaker a most respectful and attentive hearing. The weather became suddenly severely cold and the meeting was not continued. The result was one confession. The writer did not again see Princeton till some five years ago, when he found the village greatly improved, the country filled up. The cause had never prospered in Princeton. A little struggling band was found still trying to establish a congregation. Assisted by the State Board, they now have regular preaching and have succeeded in building a house of worship. Brother Procter of Independence has greatly aided them by one or two protracted meetings in the last few years. Brother L. H. Otto of Boone county, is now their preacher and he reports the outlook hopeful.

In 1853 the largest congregation was at Goshen,



some miles distant from Princeton. I did not learn who founded the church there but I remember distinctly the name of brother and sister Ray who attended the meeting at Princeton, and were most intelligent and zealous disciples.

There are other congregations in the county now but of their organization and history I have no information.

#### PUTNAM AND SULLIVAN COUNTIES.

There was at or near Unionville in Putnam county, and at Milan in Sullivan county, even as early as 1853, congregations, but of them I cannot write, as I never visited either of them and have been unable to obtain any information in regard to them.

#### LINN COUNTY.

In the year 1853, I made a visit to the county seat, Linneus. I reached there on Friday evening before Christmas, and stopped with that eccentric landlord, Col. Holland. When I arrived and ordered my horse to the stable and my supper, he at once assumed that I was a "representative" of some mercantile house in St. Louis. I was quite young, only twenty-one years of age, was dressed in a suit of gray clothing with a gray cap which had been presented to me, and altogether did not

present a very clerical appearance. He asked me when I left St. Louis. I told him it had been some time since. What route had I come? I told him by way of Columbia, Huntsville, Keytsville, Brunswick, Carrollton, Chillicothe, Trenton, Middlebury, Princeton, back to Trenton and thence to Linneus. This confirmed his conjecture. After supper a party of gentlemen came in who, I soon discovered, were a surveying party on the Hannibal and St. Joseph railroad. After the usual salutations they enquired, "What are the prospects for a merry Christmas?" The Colonel exclaimed, "Christmas? I suppose we shall have none. The Methodists have been holding a "distracted meeting" here for some time and every body has been getting religion, and I hear there is to be a "Campbellite" preacher here to-morrow. Of course there was a laugh, and after some comment not very flattering to the preachers, the topic was changed. I said nothing and soon retired. I bore a letter of introduction to brother William Penlington, a merchant of the town. The next morning I found him and presented my letter and returned to the hotel. At the appointed hour the court house bell rang, and the people began to assemble. The hotel was on the square and in plain view of the court house door. The Colonel frequently went to the window and watched the gathering congregation. At length he turned to me and said: "Lets go over and hear that 'Campbellite' and find

out what he has to say." I said "Agreed." So we went and took seats together. There was great curiosity to see the preacher, and none were more curious than "mine host." As the congregation gathered he would turn his head to the door every time it was opened. At length the people ceased to arrive and when all were quietly seated I arose and walked up on the judge's stand, drew out my hymn book and Bible and commenced the services. The look of blank astonishment on the Colonel's face was really amusing. He looked at me in utter confusion, but heard me patiently to the conclusion, and then hurried away. I went home with brother Penlington, and made his house my home till Monday, when the meeting was closed. My horse remained at the hotel stable. When I went for him the Colonel was very polite, would charge nothing, but said: "Young man I have a crow to pick with you. When you came here Friday evening, why did you not tell me you were a preacher, so that you might have been treated as a preacher?" I replied, "For very good reasons. 1st. If I had told you that I was a preacher, you would probably have doubted it. 2d If you had believed me you would have thought that I wanted to save a bill. 3d. I knew you would find out who I was in time." He seemed satisfied and said: "Well when you come this way again just remember that Holland always keeps 'Campbellite corn and coffee.' The acquaintance thus

formed continued up to the Colonel's death. His wife became a member of the Christian church in Linneus and was well and widely known among the Grand River churches. There were no additions during the meeting. Some pleasant acquaintances were made, and at a subsequent visit in 1854, quite a number of persons obeyed the gospel. The church had been in existence some years, but had preaching up to that time only when a preacher passed by. Subsequently, however, they had the services of several of our ablest preachers and grew to be a strong congregation. Brother James N. Wright has probably served them longer as pastor than any one else.

There was a congregation in the southwest corner of the county in the neighborhood of old brother Brown, but of its organization or subsequent history I have no information.

Among the early members of the church in Linneus were Mrs. Col. John Wall, Mrs. Prewitt and her daughters, Dr. and Mrs. Relfe, William Pennington and Thomas E. Brawner.

#### CLAY COUNTY.

The cause of primitive Christianity was planted in Clay county in a very early day in the history of Missouri, and the churches have been favored with the services of many of the ablest men of the State. The success and respectability of any

religious movement in any community depends largely upon the ability and character of its first advocates. In this respect the churches in Clay county were indeed very highly favored. When about to write a brief history of our cause in this county, and casting about for the men most prominent in planting the early churches, my thought turned to Elder A. H. F. Payne, the first resident minister of the Christian church in the county.

Feeling that I was not in the possession of the material for a suitable notice of this eminent servant of God, I addressed a letter to our distinguished and venerable brother, General A. W. Doniphan, who resided many years in Clay county and was familiarly acquainted with brother Payne from the time of his coming to Missouri up to the time of his death. I requested him to write a sketch of his life. To this request the following reply was received, which I take the liberty of publishing:

RICHMOND, Mo., March 1st, 1884.

Elder T. P. Haley. *Dear Friend and Brother:*—Your very kind letter came to hand in due time, and should have been answered more promptly, but untoward surroundings prevented. I am glad that the history of the church in Missouri is to be written up, and doubly rejoice that you have undertaken it. No man could do it better, perhaps



none so well, born and raised as you were under the shadow of such grand pioneers as Elders Joel H. Haden, Mc.Bride, T. M. Allen, Marcus P. Wills, Allen Wright and that brilliant but erring brother, Jerry P. Lancaster, of whom I can say, "with all thy faults I love thee still." I regret that I cannot assist you. How gladly would I do so! When brother Payne's life was about being sketched for the Missouri Book of Martyrs, or some such work, at the request of the family I consented to do my best, but they changed their preference and requested Gov. Woodson to write it. It was well and ably done, as I now recollect it, though I have not seen it for years. I was sincerely glad to find it better done than I could have done it. The Governor is not only an eloquent advocate, but wields a facile pen. Now the task is simply impossible for me. I have neither the mental or the physical ability. The life of a grand man is a grand theme and can be written only by one in the vigor of manhood. No one knew brother Payne more intimately than myself. From the day he came to Missouri, our intercourse was free and unrestrained. No one admired him more or appreciated his noble nature more, nor could better excuse his few short comings. We all have them, or we would cease to be human.

The sketch of Gov. Woodson with what you know of him and what James and Miss Lou can

tell you, will enable you to do far greater justice to the subject than I possibly could. A few years makes a great difference after one has passed the "three score years and ten." Almost daily I am asked to write something of the early history of the "bar and bench" of Missouri, and of the pioneer days of the North West. May the good Lord speed you in your grand undertaking.

Very truly,

A. W. DONIPHAN."

On the receipt of this letter, I looked up the book referred to and after reading the admirably written "sketch" of Gov. Woodson, determined to insert it entire. It is indeed an admirable tribute to an admirable man. When it is remembered that the writer is not a member of the church, it must be taken not only as a tribute to the man, but rather a tribute to that religion and that calling which made brother Payne the grand man that he was :

"Augustus H. F. Payne was born in Mason county, Kentucky, on the 14th day of April 1807. He was the son of William Payne who commanded a company of Virginia Volunteers in the revolutionary army. After the establishment of our National independence, and while Kentucky was almost an unbroken wilderness, Captain Payne moved with his family there and settled in Lexington, which then numbered only a few hun-

dred inhabitants, who lived exclusively in log cabins. A few years later he settled in Bath county, but remained there but a short time till he removed to Mason county where he permanently settled and where Augustus was born. For more than forty years and down to the time of his death, William Payne was a distinguished Baptist preacher in Kentucky. He died as he lived, a Christian, and in the full confidence of a blessed immortality. Augustus resided in his father's family until he was married in 1828 to Mary Morris, the daughter of Judge James Morris of Mason county, Kentucky. Shortly after his marriage in October of the same year, he became a member of the Baptist church at Mayslick, having been previously immersed by Elder John Smith in the Ohio River. During the great reformatory movement set on foot and advocated with as much ability as success, by Barton W. Stone and others in 1830, the subject of this notice broke off from the Baptists and became a member of the Christian Church.

In 1834 he was chosen to the work of the ministry, and preached regularly from that time in Mason and surrounding counties with great satisfaction to the churches and with eminent success, until, in 1836, he with his little family, left his native State and settled near Liberty in Clay county, Missouri. From the day he became a citizen of Missouri up to the time of his death, he

was a prominent evangelist in the church to which he belonged, and did as much if not more, than any other man in the State, towards the establishment of the churches and the evangelization of Northwest Missouri. That he received into the church and baptized more persons than any other preacher in Missouri between the years of 1836 and 1863, is almost if not absolutely certain. Possessing as he did a fine understanding, the most consummate knowledge of the springs to human action, being an excellent speaker, and enjoying the advantages of a pleasing, captivating address, and, above all, being thoroughly devoted to the work, he possessed a power and wielded an influence, during the latter years of his life, that was almost irresistible, among those with whom he associated.

From 1836 until 1854, Mr. Payne was a citizen of Clay county. In 1854 he settled near Plattsburg in Clinton county, where he resided continuously up to the time of his death in 1863, devoting his time almost exclusively to preaching the gospel. His labor was not confined entirely to the churches in Clinton, Clay and Platte counties where he preached regularly, but he travelled extensively in north-west Missouri, and at the time of his death and many years preceding, was regarded as one of the most eloquent, successful and acceptable preachers belonging to the Christian church in the State.

Mr. Payne being so widely known and possessing so extensive an influence, was, in January 1861, when the act calling a Convention, which was in fact to decide whether Missouri should go North or South, was passed—frequently consulted by the people as to the proper course to be pursued by them, and greater regard was paid to what he said than almost any other man north of the Missouri River. That he at all times and under all circumstances advised strict obedience to the laws, and inculcated a reverence for the constitution of his country, second only to that due to the Bible, all who knew him, to whatever party they may belong, will testify.

Born in Kentucky, having always lived in a slave state, and having been the owner of slaves all his life, it could not be reasonably expected in 1861, to find him uniting with those who believed that slavery “was the sum of all human villiany,” who were waging an unconstitutional war for its overthrow. At the same time it was just as little to be expected that he would advocate the dissolution of the Union, and the annihilation of the Constitution which guaranteed the enjoyment of every right and interest recognized and established thereby.

Consistency, patriotism, common sense, Christianity, national pride, love of liberty, all elevated and holy considerations in his judgment demanded that in 1861, he should, as he had always done,



plant himself firmly upon the Constitution of his country and in opposition to all men and parties who were not willing to live up to and support its provisions. These resolves, these determinations, and the advocacy of them, as will be seen in the sequel, cost him his life, deprived a dependent wife and his children of their stay, comfort and support, silenced forever the tongue of a patriot, and stilled in death the eloquent pleadings of one of the most gifted advocates of Christianity, the State could boast.

The act calling a Convention was signed by the Governor on the 21st of January 1861. On the 25th of the same month, a large and enthusiastic convention of the people of Clinton county was held at Plattsburg, in pursuance of widely published notices, for the purpose of nominating a candidate for the Convention. The Convention embraced nearly every property holder, and leading man in the county. To Mr. Payne's utter astonishment and altogether without solicitation on his part, it nominated him for a seat in the convention from the Tenth Senatorial District, composed of Clinton, Clay and Ray counties. Being in town, and informed of his nomination, he immediately repaired to the Court House in which the Convention was held, and after thanking the Convention for the honor conferred, declined to accept the nomination. His friends assembled around him, urged his compliance with their

wishes, and with an importunity that would admit of no denial, eventually induced him to say that he would make the race.

In consenting to do so, he used, in the conclusion of his address, the following language: "So long, fellow citizens, as there remains a single hope of perpetuating the Union, and preserving the Constitution of our common country, I will desert neither." The fourth resolution passed by the Convention that nominated Mr. Payne is as follows: "Resolved: That we are still willing to adhere to the Constitution which our fathers made, and under which our country has grown so famous and powerful, but we want it as they made it, unimpaired by violent hands. This we are anxious to perpetuate and hand down to our posterity; but a Union without equal rights, we utterly detest and will have none of it." In an address printed and sent to the voters in the district in which he was a candidate, a few days after his nomination and which is now before me, he used the following language: "I therefore say that I am opposed to coercion, because it is nothing more nor less than a declaration of war, and war once begun, I should feel that all was lost. The best hopes of the civilized world would be lost, and lost forever. I am opposed to Secession because in recognizing the correctness of that principle, should division be forced upon us, we could have no guarantee for the permanency of any other

Confederacy that might be attempted. I am opposed to submission because that does not become freemen. I am willing to accept some such basis as the Crittenden compromise, etc., etc." The politicians of the district combined and Mr. Payne was defeated for a seat in the convention. Thereupon he immediately retired to his farm and sought for rest and happiness in the bosom of his family, abandoned politics and all that had for the hour engaged his attention, and with renewed zeal, resumed his labors as a Christian minister. Mr. Payne was never a politician, never in his life alluded to politics in the pulpit, and upon principle, believed that all such allusions were improper and that politics and religion both suffered by being mingled together.

Mr. Payne continued upon his farm with his family except when he was away preaching, taking no part in the civil war, or the questions growing out of it, (so far as it is known) until in the winter of 1862. To be sure now and then certain persons whose loyalty in the beginning was not free from suspicion, but who had become intensely radical as the war progressed and the Union forces gradually took possession of the country, were heard to make threats, throw out dark hints, respecting Mr. Payne's bad example and the unwholesome influence he was exercising clandestinely in the social circle as well as in his capacity as minister, but no demonstration of a hostile

character was made towards him until the time and in the manner stated in the following narrative written by his daughter:

MISS LUCELLA PAYNE'S ACCOUNT OF THE ARREST  
AND MURDER OF HER FATHER, AUGUSTUS  
H. F. PAYNE.

"In the winter of 1862, when Major-General Halleck's order No. 29 appeared, my father became convinced that he could not stay at home without molestation, consequently he went to St. Joseph to effect an arrangement with the military authorities by which he could remain at home in peace. General Loan who was then in command at St. Joseph, required him to file a bond in the penalty of four thousand dollars conditioned for his good behavior etc., but through the influence of W. P. Hall, then Lieutenant-Governor of the State, it was reduced to two thousand dollars. He at first, by the terms of his bond, was confined to six counties, but finding his sacred duties required a more extended field, he applied for and obtained a "pass," from Major J. M. Bassett, Provost Marshall, to go anywhere in the Federal lines, and with this he went to and fro, unquestioned. During the summer of 1863, a band of bush-whackers under Hart, kept all north-west Missouri, in a state fermentation. Whenever a Radical became alarmed at their daring raids, or wished to wreak his

personal malice upon an enemy, and rid himself of a dangerous rival, all he had to do, was to go before some petty officer, state his life or property was in danger, and thereupon the enemy or rival was selected as a victim and murdered. My father was such a victim. A league more dark and terrible than that of the Inquisition sped the bolts of death. Private soldiers were used as instruments in the hands of radical citizens, and officers stealthily guided the fatal messenger of death to their victim's heart. Jo. Hart knowing by some means that the militia of Clinton county were withdrawn to Clay county on a scout, took advantage of their absence to make a raid on Plattsburg, robbed the county treasury, a few individuals, and left at his leisure, without hurting any body except one citizen who was accidentally shot. The greatest excitement followed, and every body expected the defenseless citizens would in some way be made to pay the penalty of the negligence of those in power. My father was in Buchanan county holding a meeting, when the raid occurred. A few days afterwards my brother, then a small boy, was sent to Plattsburg on business. Whilst there he was arrested and kept under guard all day, accused of being with bushwhackers, which he stoutly denied, and defied them to the proof. Finding he would not be frightened, he was released and sent home with a verbal order from the Provost Marshall for my father



to report to him the following Wednesday. The citizens were ordered to meet, and devise some means to suppress bush-whackers, well knowing that they were unarmed, and violently opposed to bush-whacking. My father had no objection to expressing his true sentiments, especially if by so doing he could be instrumental in restoring quiet. In connection with Judge Birch and other conservative men, they passed and signed a series of anti-buswhacking resolutions. After the meeting adjourned a squad of soldiers surrounded my father and endeavored to force him into a drinking saloon to treat them. He firmly refused, but finally, to escape their insults, went into a store, and bought them some tobacco. A company of the Missouri 25th (Col. Harding's regiment) under Captain Coleman, was stationed in Plattsburg about ten days afterward, and the great excitement in consequence of the raid had in a great measure subsided. My father went in and out of town whenever business or inclination prompted, unmolested. He received in the meantime, a letter from Nashville stating that a dear neice had been sentenced to Alton prison, under the prosecution of General Rosecrans. He determined to make an effort for her release. With this view he went to St. Joseph to obtain the influence of the resident authorities and received from W. P. Hall a letter of introduction to Major-General Schofield, then commanding the department of the Missouri. He

also visited Col. Harding at St. Joseph for the purpose of obtaining pay for six wagon loads of corn, which had been taken from him and vouchers given for only fifty bushels, at twenty cents a bushel, which account Col. Harding refused to have paid. My father reached home on the 3d of June. After finding the family well and spending some time with us, he left the house without telling anyone where he was going. But as his usual custom was to walk over the premises after being several days absent, we supposed he was somewhere on the farm. He had been gone but a short time when we saw a large squad of soldiers advancing toward the house. My mother without waiting to see what they wanted, sent my little brother in quest of him to acquaint him with the fact. They halted at the fence and a Lieutenant with two men came to the house. I met them at the hall door. The Lieutenant asked if that was the residence of the Rev. Mr. Payne. I replied that it was. He then asked for him, I told him I did not know where he was, and enquired what he wanted with him. He refused to answer, but asked for my mother. When mother came he made the same inquiries of her that he had of me, but told her he had an order for her husband's arrest, and that he would search the house. She told him he was welcome to search, that my father was not in it, that had he known of their coming he would not have left. He had done nothing to lead him

to fear them or any other soldiers, that he was well known to the military authorities of the district and had "protection papers" from Gen. Hall and Maj. Bassett. He replied that neither Hall nor Bassett were any authority to him, that he belonged to the United States service and not to the State militia. He then ordered his men to search the house, saying that if my father gave himself up it would be well, and if not he would shoot him, intimating that he was hiding from him. Before searching the house I asked him to let me see his orders. He said he never showed them to ladies. I then asked by whose orders he was acting. He said Col. Harding's. When did you receive the orders? "The evening before." I then told him I thought it exceedingly strange that Col. Harding did not detain my father in St. Joseph the day before, that he had just returned from there, had seen Col. Harding, and transacted business with him, that it would have been more expeditious as well as more certain to have kept him when he had him, rather than to take the trouble to send thirty-five miles for him. He grew very angry, and said it was none of my business to question him. I replied I claimed to be a lady, and I hoped he would treat me as one, that he had said he was here for the purpose of arresting my father, and what concerned him concerned me, that in questioning him I only manifested a daughter's interest in a father's welfare. He

seemed somewhat mollified and apologized for the roughness of his speech, saying, "Certainly, Miss Payne, I accord you that privilege, but you must know that a soldier has no discretion in such matters. Your father is a perfect stranger to me; I would not know him if I were to see him. I know no cause for his arrest, but it is my duty as a subaltern to obey the orders of my superior officers. I then asked if he would take my father immediately to St. Joseph, as his orders emanated from there. He replied: "No, only to Plattsburg. I shall there turn him over to Capt. Coleman, who will send him to Col. Harding.

My sister accompanied the men through the house not making any search, being convinced he was not in it. The men scattered over the yard and garden, helping themselves to whatever they pleased. The Lieutenant seated himself in the hall, and talked in an insolent tone about "bush-whackers." My mother answered that citizens were not responsible for bush-whackers, as they had been disarmed, and were themselves defenseless, that those who had arms ought to get them out of the country; that her husband being from home the greater part of his time, in the discharge of his ministerial duties, knew very little about such matters, probably less than any other man in the community. He again reiterated in the most positive manner that so far as Mr. Payne was concerned he had no charge against him of any kind.

He was obeying those higher in authority than himself, in seeking to arrest him. My father had dropped into a neighbor's house to while away a social hour, and there my little brother found him. Conscious of his own integrity, he felt he had no reason to shun anyone, so upon receiving the information, he immediately returned home. I met him at the gate and told him what was on the tapis, whilst walking with him to the front door. The Lieutenant arose as my father approached and said he presumed he addressed the Rev. Mr. Payne. My father told him he did. He then introduced himself as Lieutenant Morton of the Missouri 25th and remarked, "Mr. Payne, it is my duty to arrest you." My father said: "Your orders, sir." He replied in a bluff tone, "I never show them. You must prepare to go with me." While my father was giving some orders about his horse, I learned from the Lieutenant that he was not going to return to town immediately, but was going on a bush-whacking scout as far as Smithville, a small village in Clay county (which was at the time under the control of a very lawless set of men) and would not return till the following day. My fears were aroused. I inquired if he intended to take my father with him. He said he did. I tried ineffectually to change his purpose. He said he had a good many arrests to make, he would have plenty of company and they would all be sent to headquarters together. The story



was not improbable, in one sense, for often as many as a dozen citizens were arrested out of one neighborhood in times of excitement; made to work on intrenchments, carry water, cut wood and perform other menial service, and the worst fears I had experienced had been on this account. But learning he would drag my father over the country wherever whim or caprice might suggest, keep him over night without reporting to headquarters, and that too when the most positive assurances had been given that he was acting under orders emanating from thence, the most violent apprehensions were excited in my mind, and if I could have concealed my father at that moment, I would have done so.

I communicated the intelligence to him, saw his suspicions were aroused, but he did not wish to betray any anxiety to the family. He appealed to the Lieutenant to know if such was the intention. Upon being informed that it was, my father told him that he had taken a long ride that morning and felt physically unequal to the ride; that he would pledge his word and honor as a gentleman to report immediately to Plattsburg. He said he could not think of such a thing; that he would be answerable to his superiors were he to allow it. My father then proposed to detail a trusty guard. This he also refused, saying he had not a man to spare. The only alternative was to go with him as quietly as possible. His victim was in his

clutches and he did not intend that he should escape. One of the privates took my father's bridle, in the presence of this officer, for which he substituted his broken one, after which he was ordered to mount. I looked in every face as they passed me, hoping I might find one to whom I could appeal to befriend my father in the hour of need. Not one redeeming countenance met my anxious gaze. My mother turned to me and said sadly, "What a rough looking set of men to have such a prisoner." Alas, my own terrible forebodings echoed the thought, but I said: "Mother, the Lord preserved Daniel in the lion's den and surely He will shield His faithful servant from harm."

Feeling the uselessness of attempting to follow him, and fearing the worst, yet hoping the best, I went to Plattsburg next morning, accompanied only by my little brother, to learn what disposition had been made of him. On reaching town, I found that Captain Coleman, instead of being at his post to receive his prisoners, had gone with Lieutenant-Colonel Porter, Thomas Viglini, the Provost Marshall of the county, and others, to St. Joseph. The scout under Morton had not returned, and so secret had been the expedition, that no one to whom I appealed could give any information, not even having heard that my father stood in danger or arrest. Upon expressing my fears that personal violence would be offered, my friends as-

sured me that my apprehensions were groundless, that whilst the men might be capable of any villainy, it would be too barefaced to attempt such a thing with a man like my father. No officer would have the hardihood to risk his reputation by such an outrage; he was too well known, the authorities would be compelled to take action in the case. I was told it would be useless to apply to Major Green, who was then in command of the Militia, and whose headquarters were at the Court House, while the 25th was camped at the fair-grounds and were not under his control. A prey to the most torturing doubts and maddening suspicions, I was on my horse in the street when I discovered the scout coming in. I waited to see if my father was with them; but oh, the unspeakable anguish of the moment! Instead of seeing him, I recognized the horse and saddle, rode by a drunken soldier. If ever the human countenance expressed the fiendish malignity of Satan, it was written on that man's face. I tried to stop him to learn where the owner was. He loaded me with the vilest abuse, said he did not care a d—n where he was. If I had seen my father murdered before my eyes, I could not have been more awfully certain of his fate. I believe I screamed. Mr. James Stoner ran to me, and asked what was the matter. I told him as well as I could. He said it looked bad, but probably they had taken my father's horse and given him a more indiffer-

ent one to ride, that part of the scout had gone to the fair-grounds by another street. Perhaps I would find him there, and very kindly offered to accompany me. He walked at my bridle and questioned every soldier. All told different stories, but two at last told me, positively, that they had come by our house and "left the old man at home;" that they really had nothing against him. When asked how the horse then came into their possession, I was satisfied when they told me that they were pressing horses every day, and had brought it on to town. Morton had not returned and I was about to turn back from my fruitless errand when my friend said: "I do not wish needlessly to alarm you, but I am far from being satisfied with these men's stories, and I advise you not to return home without seeing Lieutenant Morton. It is possible your father may be with him. We started back to town, and met the Lieutenant, stopped him, and asked for my father. He replied, "Left him in the brush." I cried out, "Then you have murdered him." He dropped his head and never looked me in the face again. He said if it was any satisfaction to me to believe him murdered I was welcome to think so, but he had made his escape from his sergeant and two men near the railroad and was in the brush where he belonged; that he would sneak in that night. I replied if he knew anything of my father he would know he never associated with men of doubtful



character; that such men as Hall and Bassett who lived in the district ought to know more of him than a stranger like himself; that he had no reason to fear being brought to trial, as he was well known to every leading man in the District, and did not doubt he could clear himself of any charges that might be brought against him. He said he knew he was well known, that these preachers had more influence than any other class of men, and that if they all had benefit of a rope, the country would be better off. He would deny that he had killed him, but I could see he wished me to believe him dead, and yet I begged of this heartless wretch in a manner I would have scorned to have begged for my own life, to tell me where his body might be found. My every prayer was met by a constant and brutal insult. Being convinced I could gain no concessions from him, that he only exulted in the torture he was inflicting, I left him to seek assistance elsewhere. I met with much expressed sympathy, with but no real help; every body was afraid. If he had been taken who would be safe? Crushed with despair, I turned my sorrowful steps to meet the anxious hearts at home. How I reached there God only knows. The one mad conviction welled up from my agonized heart. I was the messenger of woe to the loved ones. The lightning bolt that would pierce my darling mother's heart, would first fall from my lips. How could I go, yet how could I



stay away? When the horrible desolation of the murderous assassin comes home to our own hearts, who can tell its bitterness save those who have loved and lost and suffered alike? We tried to rouse the neighbors to look for him, but they were afraid to go that night for fear of being called bush-whackers. How we lived through its long wretched watches is known only to Him who never slumbers nor sleeps. Two young ladies went to town next morning to obtain permission to look for the body, fearing the consequences for their friends, were they to undertake the search without it. A written permission was given by the Provost Marshall for the friends to look for Mr. Payne who was missing and reported to be murdered. Some neighbors had collected in the meantime and found him about three miles from home, shot twice through the heart, the breast of his coat and hands being powder-burnt. He had upon his person his "protection papers" and the letter from General Hall to Major-General Schofield. A neighbor went for the coroner (Mr. O. P. Riley) to hold an inquest. He applied to Major John Green to furnish him an escort, who, instead of doing so, remarked if he undertook it, he thought it more than likely some one would be employed to hold an inquest over him. The Provost Marshall said if he were the coroner, he would consider it more than his life was worth to risk it. Whether Mr. Riley considered these speeches as threats I can-

not say, but two things are certain : there was no escort furnished, and he did not go. He himself told me he knew he could not obtain a jury who would dare render a verdict according to the facts. The miscreants who thus foully murdered a good and true man, in giving an account of the hellish deed, said they asked him if he wanted to pray, and while engaged in prayer they took his life. I have often wondered if, in humble imitation of his suffering Master, his last prayer was not, "Father, forgive them, they know not what they do." Miriam watched with a sister's love over the frail ark containing the infant Moses, whose destiny had been placed at the mercy of the Nile, to escape the sword of the tyrant; Rizpah from the Rock Gibeah, guarded with sleepless eye her beloved dead, slaughtered for the sins of Saul, and suffered neither the birds of the air nor the beasts of the field to prey upon them by night or by day. But no such melancholy privilege was ours. No eye of affection watched the death sleep of our darling dead. His body lay out on the common more than twenty-four hours before we succeeded in having him brought home. We were warned it would not do to attempt a public burial, that the less demonstration the better. Although a Mason, no resolutions of respect were offered; a Christian and a minister, yet we were denied the prayers of consolation which he had so often offered to others. He was buried as privately as possible in the yard at

home. He too "with dyed garments has trodden the wine-press alone." No loved one to wipe the death-damp from his noble brow, to fold the pulseless hands, and close the glazing eyes. Nor have we a farewell word or a whispered blessing to soften the horrors of recollection.

'Tis the disposition of some to bow to the storm; 'tis mine to brave it. I knew it would be useless to attempt to have the murderers brought before a civil tribunal. As the civil law was almost entirely powerless, and the military, in a great degree, implicated in the "deep damnation of his taking off," I still determined to do all I could by seeking a military investigation. I thought if they would take any action in the case, they would not let such an outrage go unrebuked and unpunished. The manner of his death would speak in thunder tones to the authorities of the utter inability to reach him in any other way than cold-blooded murder. It could not be said, "We have a law, and by our law he must die." With this view I wrote to Hon. Silas Woodson of St. Joseph, giving all the facts I had obtained in the case. He promptly came to my aid, by placing my letter before General Hall, who endorsed it and sent to Major-General Schofield, requesting him to take the necessary steps to have the men brought to justice. A preliminary examination was ordered to take place before Major Bassett; I was summoned to attend. An inexperienced girl, I had never been

in a court room, nor heard an oath administered in my life. Solitary and alone, I went, without counsel, and against the advice of friends, sustained by the one mad hope of vindicating my father's memory by challenging those in power to justify the deed if they could. Major Bassett expressed much sympathy for me, and treated me very gentlemanly; summoned all the witnesses I wanted and allowed me to select a lawyer (Judge Tutt), and submit the testimony to him, and pronounced, with him, the mass of testimony overwhelming, and said no military commission could fail to act upon it. The evidence was expressed to Col. J. O. Broadhead, Provost Marshall General of the State, was duly received and receipted for. Weeks lapsed into months, and not hearing from the case, I wrote to Colonel Broadhead to know if the trial which had just closed at St. Joseph was a farce, the semblance of justice without its reality. In answer to which I received a prompt reply, saying he felt a special interest in the case, and would do all in his power for its prosecution, that he had sent an order for the arrest of the men, would have them brought to St. Louis for trial, and would send for me to attend. That was the last I ever heard of it. During the trial in St. Joseph, Major Bassett stated that there was little doubt that assurance had been given by Colonel Harding, that no investigation would ever be allowed, and appealed to General Hall to corrob-

orate the statement. Not replying I glanced at his face and read this determination: "I would see the murderers punished, but don't expect any official assistance from me to have it done." I tried Major Bassett on this point again, when General Hall was not present; all the expression I could get was, if the case was presented in the right shape to the Provost Marshall of the State, Harding would be compelled to surrender the men.

After the close of the war I wrote again to Colonel Broadhead in reference to the affair. After some delay he replied, said he had the men arrested, that Colonel Harding was much incensed because they were charged in the warrant with murder. They were brought to St. Louis and turned over to an officer of his department (he did not call his name) with the instructions that if the evidence was sufficient to prefer the charge before a military commission. The testimony was submitted and he decided there was no case, and the men were discharged. So much for justice from military despots in Missouri. Whether these men were arrested or not I do not know. One thing I do know, however, and that is, that I was assured by the Provost Marshall-General, that when they were arrested I should be notified of the fact, and opportunity should be given me to appear and produce the evidence of their guilt. This promise was never redeemed, and if the guilty murderers



were arrested, instead of being tried, they were turned loose without the evidence being heard, with the seal of approbation of their murderous deed placed upon them by the highest military authority in the department of Missouri, and to the eternal disgrace of all connected therewith. The murderers are still at large. Whether justice will ever be meted out to them depends upon the developments of the veiled future. But this I know, there is a Power, higher than the stars and deeper than the grave, that still rules the counsels of men, and though they may escape human retribution, they can not escape the divine. His blood, like the blood of the righteous Abel will cry aloud unto Him who hath said, "Vengeance is mine; I will repay." I have already stated that when I resolved to make an effort to induce the military authorities to investigate the circumstances attending the death of my father, I addressed a letter to Hon. Silas Woodson, who was the Judge of the 12th Judicial Circuit, soliciting his aid and advice in the matter; I take the liberty of transcribing that letter herein, verbatim, though it was not written with the expectation that it would ever be published. This letter will show the estimation in which my father was held by the public and the view that an impartial legal mind took of the affair at the time :

ST. JOSEPH, Mo., June 24th, 1863.

MISS M. LUCILLA PAYNE:—I was truly glad when I read your letter of the 19th inst., giving the horrid details of the assassination and death of your highly respected and deeply regretted father. Rumor had given several variant and unsatisfactory accounts of the sad affair; hence the great anxiety I felt, in common with Mr. Payne's numerous friends here, to know the facts as they really transpired. I need not say your letter fully satisfied our wishes in regard to the matter. You have heard, I doubt not, before the present time, that the 25th Regiment M. V., have been ordered to Vicksburg, and I suppose they are now beyond the limits of the State. At all events they will be before a communication could reach St. Louis from here. It has never been pretended here, so far as I have heard, that an order was issued by Colonel Harding or the Provost Marshall for the arrest of Mr. Payne. Had such an order been issued I am sure that I should have heard of it, as I have heard the matter freely spoken of by both officers and soldiers in the military service. It matters not, however, whether your father was arrested with or without an order so far as the investigation desired by you is concerned. It is not the arrest of Mr. Payne, but his murder that concerns his friends particularly, and I am sure no officer in the army would more readily excuse his death by foul means when properly arrested

and under the protection of the law, than if he had been arrested without authority. No one who recognizes the obligations of law, will excuse either officers or men in taking human life in the manner Mr. Payne was deprived of his. It was nothing more or less than a cold-blooded, heartless murder in violation of all law, civil and military. The practical question, however, is, what can be done to punish the guilty perpetrators of the deed? I regret to say, nothing at the present time, in my judgment. General Schofield, I think, would have been disposed, had he been in full possession of all the facts, to have had the matter investigated before Colonel Harding's command left the State. The command though is now beyond General Schofield's Military District, and consequently he has no control over it. The only hope is that peace will once again be the lot of our distracted country, that the civil law will have its course and all who have violated it, have the proper punishment meted out to them. Time never operates as a bar to a prosecution for murder. When one feels that a great wrong has been done, that innocent blood calls aloud from the grave for the punishment of those who shed it, how hard it is to have to acknowledge our impotence! How sad to feel that we can do nothing! All I can say to you and to all the dear ones allied to my departed friend is, trust in that God in whom he trusted, nothing doubting. Trust that

justice will in the end be done, and that the memory of your father will, at the proper time and in the proper way, be fully vindicated. Most profoundly do I sympathize with you in your distress. Be consoled, however, with the thought that your father died regretted by the good on earth who knew him and that he has gone to his reward in heaven.

Truly your friend,  
SILAS WOODSON.

My narrative is now closed. Peace has come. But, alas, justice has not been done to my father's memory, nor have his guilty assassins suffered the penalty due to their great crime.

The New Constitution of Missouri has changed that time-honored law alluded to in Judge Woodson's letter, and under it every sort of crime, even murder, if committed by a heartless villain, in Federal uniform, whilst in the Military service, must for all time go unpunished. Since civilization first dawned upon earth, no soldier has been punished, by any government, for any act committed in the regular discharge of his military duties. But I suppose the infamy was reserved for the author of our present Constitution, (known as the Drake Constitution) to absolve from punishment, the cold-blooded murderer of a peaceful and unoffending citizen.

M. LUCILLA PAYNE.

This graphic account of the death of brother Payne, was written at the request of the author of *The Missouri Book of Martyrs*. It is couched in strong language, but there is not a human heart, that will censure a loving daughter for feeling deeply and writing strongly under the circumstances. It is the judgment of those who knew brother Payne, that the eloquent tribute paid to him by his distinguished friend, the Hon. Silas Woodson, is not in the least overdrawn, that indeed much more might in truth, and perhaps ought in justice, to be written of his labors and success in the gospel ministry. It may be said of him, "Blessed are the dead which die in the Lord, yea, saith the Spirit, from henceforth they rest from their labors and their works do follow them." Brother Payne left three sons and four daughters besides his devoted wife, to mourn his loss.

Captain Jas. H. Payne was a brave and gallant soldier in the Confederate army, and was in the service at the time of his father's death. On the return of peace he engaged in business in St. Louis, and subsequently removed to Kansas City, where he is now engaged in business. He is an intelligent, useful and highly respected citizen. Though not a politician, he takes great interest in public affairs, and at the time of the election of the more important officers of the State and national Legislatures, his influence is regarded as valuable.



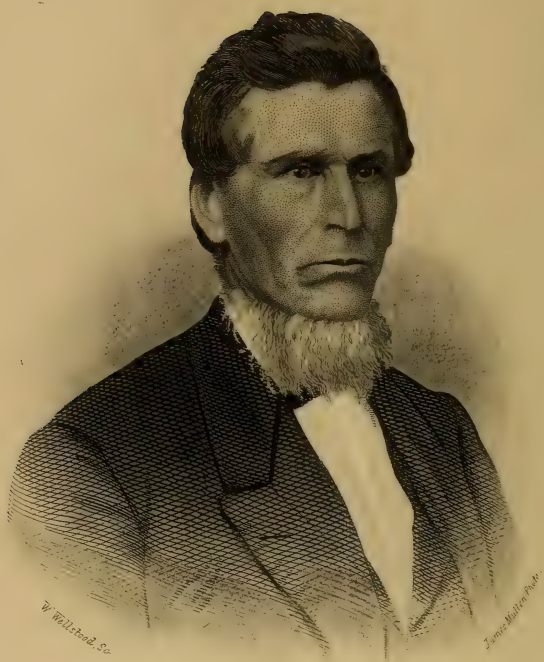
John Payne, of Clinton, is an intelligent and successful business man, and has been honored by his fellow citizens by being twice elected sheriff of the county, and has perhaps held other offices of trust. He is a faithful member of the church in which his father was a minister. The third son while yet a lad was accidentally killed by a runaway team which he was driving. The mother has also joined her dear husband in the better land.

The daughters are Mrs. Bland, of Clinton, wife of Dr. Bland, a skillful physician and surgeon, a successful farmer. He was honored a few years ago, by his fellow citizens, with the office of State senator, and acquitted himself satisfactorily to his constituents.

Mrs. Jennie Duvall, the wife of a most worthy citizen of Ray county, is a devoted mother and a faithful wife.

Misses M. Lucilla and Mary, who reside in Kansas City, take a very active interest in every good work, especially in the missionary work, in which the church is engaged. Miss Lu, is corresponding secretary of "The Christian Woman's Board of Missions" for the State of Missouri. She is highly esteemed at home and abroad for her fidelity and efficiency in the great and necessary work in which she engaged.





Yours fraternally and Truly  
Moses E. Lord

## CHAPTER XVII.

MOSES E. LARD.

Although this distinguished man and eloquent advocate of New Testament Christianity grew up, at least in part, in Clinton, he is always associated with the churches in Clay county and especially with the church at Liberty. It was here that he resided longer than at any other point, and it was while here that he made his great reputation as a writer and preacher. It was while he was preaching for the church at Liberty that he wrote and published that remarkable book, "A Review of Jeter on Campbellism." He was already recognized as the greatest preacher of the church in Missouri, and this book established his reputation as a trenchant and powerful writer. This sketch is therefore introduced here because the name and memory of M. E. Lard is indissolubly associated with Clay county, Missouri. The following brief biographical sketch is taken from the *Living Pulpit*, edited by Elder W. T. Moore, now of London, England. "If it be true, that just as the twig is bent, the tree's inclined, then if the author of a "Review of Campbellism Examined" did not grow up into a crooked tree, he certainly deserves great credit for overcoming his inclinations. But his life is a fine illustration of the

wonderful workings of Providence as "from seeming evil he is still educating good." Moses E. Lard was born in Bedford county, Tennessee, October 29th, 1818. His parents were Scotch, and migrated to Missouri when the son was about fourteen years of age. His father was a man of "quick, strong sense; tall and straight as an Indian, with a flashing eye and black hair: of manly bearing, candid, frank and generous to a fault; he loved his friend with an intense love, and hated his enemy with an intense hate; a man of great courage, quick temper, but cool and self-possessed." He was always very poor, and though respecting religion in others, never became religious himself.

The mother was a deeply pious woman, a strict member of the Baptist church, and thoroughly devoted to the moral training of her children. Soon after settling in Missouri, the father died of small pox, leaving the widow and six children without any means of support. It was not long before the family was compelled to separate. The parting scene with his mother is thus described by the subject of this sketch: "As my brother and myself stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives my mother said: 'My dear boys, I have nothing to give you but my blessing and these two little books.' Her soul was breaking, and she could say no more. She then drew from her



bosom, two small testaments, and as her tears were streaming, and lips quivering, she screamed as if it were her last, and placed them in our hands. We all said 'good-bye' and that family was forever broken on earth. Yet, gentle reader, think us not poor, as we turned from that mean abode. We bore with us a Christian mother's blessing, and the precious words of Jesus; we were wealthy boys. To that little book and the memory of that scene, my future life owes its shaping. I never neglected the one, thank heaven, nor for got the other." At seventeen years of age he was not able to write his own name, but finally learned to write by tearing down the advertisements stuck up around the village, and using them for copy. From about this time till he was twenty-three, he lived a hard life and time dragged heavily on. He was deeply religious in feeling, though not so in life, for he did not know exactly how to be so. He heard the various religious parties preach, but could not understand them. Finally, he was driven to infidelity. But after struggling a while with its unsatisfactory conclusions, he heard one of the disciples preach the primitive gospel. He was at once captivated by its simplicity and beauty, and before the meeting closed he was a Christian. He was twenty-three years of age when he was immersed, and the next year he held his "first meeting" an interesting account of which is given in No. 2, Vol. 1st of the Quarterly.

On the 4th of March, of 1845, he entered Bethany College. He had then a wife and two children. Under great pecuniary embarrassment, he went through college, and graduated with distinguished honors, making the valedictory address. He then returned to Missouri, and entered actively and successfully upon the work of preaching the gospel; most of his labors being in the evangelical field. In 1857 he published his "Review of Campbellism Examined," a work which when considered with reference to its design, simply leaves nothing more to be said. In 1859, he made a successful preaching tour through Kentucky, and returning home had, in 1860, a debate of several days, with a distinguished Methodist Presiding Elder, by the name of Caples. In 1863 he removed to Kentucky and began the publication of the Quarterly, an able periodical which he still edits. Brother Lard is about six feet three inches high, has a large bony frame, dark hair, small, piercing eyes, and a mouth that indicates decision and great firmness. He has a strong analytical mind, is a close and vigorous thinker, and stands in the front rank of the disciples, as a writer and speaker. Though an extemporaneous speaker, his style is much the same when speaking as writing. Every sentence is uttered with a correctness and a precision to which nothing but dilligent, laborious preparation could attain. He is emphatically a student, not that he reads so many books,

but that he completely masters what he undertakes. His preaching is characterized by more heart-power, than is generally supposed by those who have formed their judgment of him from his writings. His whole nature is in deep sympathy with all kinds of suffering, and when thoroughly aroused in the pulpit, he not unfrequently carries his audience before an irresistible tide of the most impassioned eloquence."

The foregoing sketch, was written while brother Lard was living in Kentucky, and in his very prime. No man in the State was regarded as his equal in the pulpit. During the war, in order to enjoy that quiet which was necessary to prosecute his studies and to continue his literary labor, he removed with his family to Canada, where he spent a year or more. While there he preached with great acceptance and considerable success, to the few churches of the Disciples in the Dominion. At the close of the war, he returned to Kentucky, and settled in Lexington, where he continued his literary labors, and preached extensively throughout the State. He was for a time the pastor of the Main Street church, and was also at one time offered a position in Kentucky University, which he at first accepted, but afterwards declined. While in Lexington, he prepared and published a "Commentary on Romans." He expended on this work a vast amount of labor, and it is in some respects a book of rare merit.

When brother Lard returned to Missouri from Bethany College, he located at Independence, in Jackson county, and improved what has been known, for many years, as the Dr. Waldo place. It is situated in a beautiful walnut grove, about one-half mile northwest of the court house. It is not known how long he resided there. While there, he preached for the Independence church a part of the time, and travelled extensively over the State, engaged in protracted meetings. During his residence here, he made his first visit to Howard and Boone counties. In the diary of Elder Thomas M. Allen, the meeting he held both at Fayette and Columbia are mentioned.

From Independence he removed to Liberty where he resided for quite a number of years, and which he always regarded as his Missouri home. It was here he lived when a boy. He he was baptized by that "brilliant and unfortunate man" Jerry P. Lancaster; here his children were born, and when he began to grow old, he turned his footsteps towards Liberty, as the place where his happiest hours were spent. From Liberty, he removed to Camden Point, where he lived, preached, and was president of the Female College, for a time. He succeeded Professor H. B. Todd, who founded the school, and erected the building in which brother Lard taught, and which is now occupied by the Missouri Female Orphan School. Of course the great preacher, who had become accus-



tomed to mingle constantly with his brethren, and preach to great multitudes, could not long content himself in the schoolroom.

From Camden Point, he removed to St. Joseph, and improved the property, about one and a half miles east of the city, which is now, the property of Governor Woodson. He preached for the church in St. Joseph, for several years, and travelled extensively over the northwest, and indeed over the entire State, holding meetings until the troublesome times of the war, compelled him to seek another field, and, as we have already seen, he removed to Kentucky. In the fall of 1880, while on a visit to his son in St. Louis, he preached for the church, on 17th and Olive streets, a masterly sermon on the Millennium. During this visit, he told me he was anxious to effect an arrangement, by which he could return to Missouri, and spend the remainder of his days. He did visit several points, and held a meeting at Liberty, in which many of his old friends, prominent citizens, obeyed the gospel. He returned to Kentucky with a view of selling his beautiful home at Lexington, and returning to the State, but alas, already he was sick, and death had marked him for his own. He was stricken down with cancer of the stomach, and after a lingering and painful illness, he fell asleep in Jesus. His children brought his remains to his beloved Missouri, and deposited them at St. Joseph in the beautiful Mount Mora cemetery,



where so many of his friends had already preceded him. His beloved wife, his Mary, soon followed him, and her dust sleeps beside his, awaiting the voice of him who has said: "The hour is coming when all that are in their graves shall hear His voice, and they that hear shall live." Brother Lard left a large family of children. His sons are Seldon, William, Woodson and Allen, all now residing in Missouri. His daughters are Mrs. Lizzie Shannon, wife of Doctor R. D. Shannon, superintendent of Public Instruction for the State of Missouri; Mrs. Jennie Woodson, wife of Ex-Governor Woodson; Mrs. Emma Longan, wife of Professor G. B. Longan of Kansas City; Mrs. Maggie Judah, wife of Dr. Judah of North Middleton, Kentucky; and Mrs. Annie Lincoln, wife of Mr. James Lincoln of St. Joseph, Missouri.

I knew brother Lard well and loved him much. He held protracted meetings time and again for every church of which I have been pastor. When I was quite a youth, he came at my invitation to Carrollton and Brunswick where I was then preaching. When we met at Carrollton I had just married, and brought home my young wife. When he greeted her he said: "Well, sister Haley, every preacher needs a good wife, but no good woman ought to marry a preacher. Her hardships are much greater than his." He said this with much feeling, and all who knew him, will remember that he never complained of any privation or

hardship on his own account, but always on account of his dear wife and children.

While our meeting was in progress, in Brunswick, a young Presbyterian preacher took a seat directly in front of him, and at a certain point in his discourse, while he was bearing down pretty heavily on some doctrine of that church, the young man was engaged in paring his finger-nails, with a sneer on his face. Brother Lard discovered him, and noticed his attitude and expression. He paused and fixing his piercing eyes upon him, said in his inimitable way: "Sir, I have long since learned the precise value of the jeering finger of scorn and the pouting lip of a fool," and then proceeded with the discourse as if nothing unpleasant had occurred. The young minister was completely crushed. A sensitive brother in the congregation, gently remonstrated with him in regard to his severity, saying, "My brother, don't you know that you can catch more flies with honey than you can with vinegar?" To which he replied, "Certainly, my brother, and when I undertake to catch flies I will try your prescription; but I am now trying to catch men." It was very common in an early day to give the audience opportunity to ask any question which they might desire answered and sometimes when such permission has not been given, the speaker would be interrupted with a question. On one occasion brother Lard was making an argument on the design of baptism; when

about reaching his conclusion that "baptism to the penitent believer is for the remission of sins," a gentleman interrupted him with the question: "Mr. Lard, do you mean to teach that all men that are not baptized will go to hell?" To which he immediately replied: "No sir; no sir; but I do mean to teach, that if you are not baptized you will go to hell, because you know it to be your duty, and if you do not do what you know to be your duty, you will be lost." The man was silenced. On another occasion while preaching on the same subject, a man arose and said: "Mr. Lard, if you were on the plains, a thousand miles from water, and a man dying should send for you, and you should convince him of his sins, and he should believe on the Lord Jesus and be willing to confess him, and you knew that in all probability he would die before you could find water to baptize him, what would you do?" In an instant he replied: "Sir, I would start for the water, and if the man should die, he would die on his way to obedience."

While he was residing in Liberty, there was a gentleman in the town, who claimed to be a Universalist, and argued that all men would be made holy and happy in death. This gentleman was fond of arguing the question, especially with the young men of the town and the young members of the church. He claimed to be quite a scholar. Mr. Lard watched his opportunity. One day he met him

in a crowd of young men, when he said to him: "Mr. P., do you read Greek?" "I do," said he. "Is there then, any word in the Greek New Testament, which, when applied to the dead means duration without end?" He promptly said "there is no such word." "Then," said brother Lard, "Universalism is false, because it declares that the Bible teaches that all men shall have eternal life." Mr. P. thought for a moment, and then said: "there is a word which does mean 'duration without end,' it is 'aionios.'" "Then," said brother Lard, "the same word which is applied to the life of the righteous is applied to the punishment of the wicked. These shall go away into "aionios" punishment, but the righteous into "aionios" life. The punishment of the wicked is, therefore, to last just as long as the life of the righteous." There was no further discussion of the subject. I cannot close this sketch without referring to the injustice which was done brother Lard, in his last years, by his inquiry into this subject.

Many persons insist that in the article which he wrote on the question: "Is future punishment endurable" he repudiated the teachings of his whole life and affirmed that future punishment would not be eternal. It ought to suffice with every fair minded man, to say that brother Lard denied that any such conclusion was inferable from what he said on the subject.

He is gone to his reward, and it will be long,

in the judgment of the writer, before we see his like again. Rest, my dear brother. Multitudes will rejoice to meet and greet you, on the great day.

RICHARD C. MORTON.

The subject of this sketch was born in Kentucky, and belonged to that family in which were so many eminent preachers of the gospel. No one has resided in Kentucky, or mingled with disciples from Kentucky, in other States, who has not heard of Elder William Morton, one of the pioneers of the current reformation in that State. Richard C. was his nephew. He came with his mother and family to this State while yet a youth. He was, while yet young, a school teacher, but being a zealous Christian, and anxious to accomplish all the good for the Master and humanity possible, he entered the ministry and became quite an active and popular minister of the gospel. He resided for a number of years on a small farm in Clay county, and served the churches in the vicinity, by preaching to them on Lord's days. He was one of the early preachers at Missouri City, then called Richfield, also at South Point, and Camden in Ray county. He also preached at Antioch in Clay county, where he married his second wife. During the war, he returned to Kentucky, and preached at various points, but at the



close of the strife, he returned to Missouri, and again settled in Clay county, where he spent the remainder of his days, dying some years ago.

Brother Morton was a man of moderate education and fair speaking ability. He was of good address, and cordial in his manner, made friends easily, and attached them to him warmly.

Of his labors in the ministry, it may be said, that from the beginning up to the commencement of the war, he was fairly successful. After his return, and up to the time of his death, on account of circumstances, not necessary to mention here, he was not much in demand as a preacher, and passed away a sad and discouraged man. Let us hope that he found that mercy and forgiveness in heaven which was denied him on earth. Of his family I have little information. One daughter married David Chestnut, of Platte county, but lived only a short time after her marriage. Of his other children I have no knowledge.

## CHAPTER XVIII.

JERRY P. LANCASTER.

Of the ministers who labored in an early day in Clay county, no one is more frequently mentioned than Jerry P. Lancaster, who immersed Moses E. Lard, and to whom General A. W. Doniphan refers in his letter.

This distinguished preacher was from Kentucky and in an early day, was a Methodist preacher. He came into the Christian church, it is thought, in Anderson county, Kentucky, and perhaps at Lawrenceburg. He came to Missouri in an early day, and is mentioned in the journal of Elder T. M. Allen, as early as the year 1840. While a resident of Missouri, his home was in the eastern part of the State, perhaps in Pike county. He labored with others, in Monroe, Marion and Ralls, in Boone, Howard and Calloway, and made an occasional visit to the upper counties of the State, preaching in Lexington, Independence, Richmond, Liberty and Salem, in Platte county. In all these places he is remembered as an eloquent preacher of the gospel. He was remarkably successful in revival efforts and baptized great numbers.

It is recorded that he, at one time held a debate with a Methodist minister, in Fayette, Missouri, the Rev. Ben Johnson. The baptismal question

was of course disputed. I have often heard it related that during the discussin the Rev. Mr. Johnson undertook to depreciate the ability of Alexander Campbell. In reply, Mr. Lancaster said: "Mr. Moderator, if one of Alexander Campbell's ideas should happen to get into my friend's head, it would burst like a bomb-shell."

In the year 1849, this brilliant man began to give evidence that he had fallen away from his faith in Christ. It was rumored that he was indirectly teaching the doctrine of Universalism. He emigrated with that great throng, in that year, to the gold fields of California. Evil reports came back concerning his conduct on the way, and while in that far off land he made complete shipwreck of his faith, and was known as a very bad man. Some years later he returned to Missouri. On his way home he was taken severely sick at Panama, and was prostrate for many months. But for the kindness of his Masonic brethren, he would have died of utter want and neglect, but they kindly cared for him, during his illness, and helped him on his way home. He reached home utterly broken in health, and profoundly penitent for all his sins. He began at once to attend the meetings of the church, perhaps in New London, Ralls county. On one occasion brother T. M. Allen, who had known him well, when he was a worthy minister of the gospel, was holding a meeting there. He attended the meeting. At the close

of one of the services, he approached brother Allen, and asked an interview. This kind-hearted man in the sternest manner, said to him: "Jerry, I have heard that you have denied the blessed Lord who redeemed you, and whom you once preached, and that you are an infidel, and if this is true, I want nothing to do with you." The fallen preacher burst into tears, and said: "I have indeed done wickedly, but my faith is as strong as it ever was. I must talk with you." The interview was granted, and just what occurred between those two men, who had once been yoke-fellows in the labors of the gospel, will never perhaps be known. The result was, that before the meeting closed, he asked the church to allow him to make a statement. He said: "Brethren, you have heard much about my wicked conduct, perhaps much that is untrue, but perhaps the worst, you have heard, is not as bad as I have really done. I have been a great sinner, but God has led me through a long and sore affliction to see the enormity of my sins. I do not make this confession nor this statement with the hope of being reinstated in the church of which I was once an honored member, in which I was a preacher, and which I still love, but I have made it because I could not be happy without making it. I have asked God to forgive me. I hope he has done so. I do not ask you to forgive me now, but I do ask that you will keep watch over me, and if by the

help of God I can so live as to regain your confidence, then forgive me. I do not ask to be taken back into the church now, perhaps it will never be best to do that, but I do want to linger about the courts of the Lord, that I may have your prayers and watchful care." The effect of such a speech can readily be imagined. Good men and women wept for him, and freely promised all he had asked. It was not long till he was restored to the fellowship of the church in which he died, but never afterwards exercised the functions of his sacred office. The evening of his life was spent in the practice of law. Of his last hours I cannot speak, but let us hope that in the end, he was enabled to say: "Saved by the grace of God. Not by works of righteousness that I have done, but by His mercy He saved me.

Of his family I have no information. Whether he left children or not I am not advised. He immersed M. E. Lard, who, to the day of his death spoke of him in terms of tenderness.



## CHAPTER XIX.

The church in Liberty, Clay county, was planted by Elder A. H. F. Payne, and from the very commencement was composed of the very best men and women of the community. Among the early members I recall the names of Mason Summers and wife, Captain James Morris and his family, Alfred Riley and family, brother William Berry and family, Dr. William Merton and family, Major Lightburn and family, General A. W. Doniphan and family, the Kellar brothers, Matt and John, and the Lincolns. They have enjoyed the ministerial labors of many of the most distinguished preachers of the church. Elders A. H. F. Payne, M. E. Lard, W. J. Pettigrew, A. B. Jones, Francis R. Palmer, J. W. Waller and G. W. Longan have served them as pastors. At intervals they have been visited by Allen Wright, J. P. Lancaster, Thomas M. Allen, James Shannon, D. P. Henderson, Jacob Creath, O. C. Steele, Dr. W. D. Jourdan, David S. Burnet and a host of others whose names are not now recalled. The church has from the very beginning held rank among the very first churches in the State.

They have repeatedly entertained the State Meeting, they contributed liberally to the endowment of Bethany College, to the new Female Or-

many years, a flourishing female school. They have been quite forward in the support of our missions, home and foreign. Although the Presbyterians had for many years a flourishing female school, and the Baptist State College is located there, the Christian Church has through all the years maintained its prominence, if not its pre-eminence. In the fall of 1857, Elder A. B. Jones became the pastor of the church there, and though he had been absent through several years engaged in other fields of labor, Liberty has been his home, and he has been the preacher of the church for the greater part of the time since. To his pre-eminent ability as a preacher, his spotless reputation as a Christian man, and his practical wisdom in the management of its affairs, is the church largely indebted for its prominence and success. A. B. Jones and Alexander Procter have held the longest pastorates of any of the preachers in the State. The church is at present under the pastoral care of the accomplished John A. Dearborn, and brother Jones is enjoying a much needed rest from pastoral labor.

*Gilead Church.* This church was also organized in an early day by the same indefatigable minister, Elder Payne. He removed to the neighborhood of Gilead, and he and his neighbors formed the church at Mount Gilead. Elder Alfred Riley and his wife, Thomas M. Gosney and wife, William Riley and wife, David Bivens and wife,

phan School and they have supported through Mrs. Burgess, Sopers, Tapp, George Smith and family, O. Harris, Emmons Johnson, the Wilkersons, Youngs, Dales, (Redding and Weekley,) are remembered as the early members of the church at Gilead. From the very organization the church was taught to keep the ordinances, whether they had regular preaching or not. It was very often said by those who were familiar with the Mount Gilead church, that they had demonstrated the fact that a church could live and prosper without a pastor and regular preaching, but when the truth became really known, it was ascertained that Alfred M. Riley was one of the best pastors in the State. He was a man of liberal education, thoroughly acquainted with the holy Scriptures, an impressive speaker, and withal a man of rare discrimination and good judgment, and while he was always ably supported by his associates in office, it is no disparagement to any of them to say that the success of the church in the conversion of sinners and the building up of the saints was largely due to the presence and labors of Alfred M. Riley.

The church has always enjoyed a large membership, and especially before the church at Kearney was organized. They have been liberal in the support of their preachers. They gave largely to the endowment of the Missouri Chair in Bethany College, also to the Orphan School.

From the organization of our missionary movement in Missouri to date, they have been regular in its support. Elder John T. Riley, a graduate of Bethany College, and one of our most efficient teachers and preachers, grew up in the congregation at Gilead.

*The Church at Kearney* is composed very largely of persons who were at one time members of the church at Gilead, and of course being educated by the wise men who presided there, the church has been quite successful. The church at Gilead has enjoyed the labor of all or nearly all the ministers who have labored at Liberty, besides they have had many protracted meetings held by ministers from various parts of the State. Gilead was a favorite church with that prince of evangelists, Elder Joseph J. Wyatt. Whenever he was called to Gilead to hold a protracted meeting, he was supremely happy, because he knew he would have a "good time" and a glorious meeting. He never tired speaking the praises of the good brethren there. They were always in his heart. Elders Waller and Aker, who had held so many successful meetings in that part of Missouri, have also often labored at Gilead.

*Smithville Church.* This is one of the oldest congregations in the county, was planted probably by Elder Payne. While it has never been regarded as so efficient and successful as the

churches mentioned, it has been the scene of some of the greatest meetings ever held among us. Elders Josiah W. Waller and William Henry Robinson held a great meeting there in an early day. A recent meeting resulted in the conversion of more than one hundred, including every citizen of the village who was not already a member of some church. This meeting was held by Dr. A. M. Collins of Cameron, Missouri. Elder Bayard Waller has long been a resident of that community, and for many years it was the home of Elder Preston Aker. At this writing it is one of the largest congregations in Clay county. Many of its members reside in Platte county.

*Gosneyville Church.* This congregation was organized in an early day, but by whom the author is not informed. It is not so prominent as other congregations in the county, but a great number of people have at different times been brought into the church there. Brothers Waller, Aker and Robinson, have labored there and held successful meetings.

*Barry Church.* This congregation is one of the oldest in the county. It has had the labors of some of our best preachers, and has for many years been one of the largest congregations in the county. It has kept the ordinances faithfully, has maintained regular preaching, and has had many protracted meetings. It was at one time, and perhaps for many years, the home of Elder



John Callarman, one of the pioneer preachers of the reformatory movement. In later years Elder G. R. Hand, Professor E. A. Higgason, William C. Rogers, Brother J. A. Lord and others served them. Among the early members were Judge Chevis and family, brothers Wilson, Parish, Cox, Hams, Simmons, Dr. Long and family. The congregation has been in active co-operation with the churches in the Mission work from its inception.

*Antioch Church.* This is one of the oldest congregations in Clay county. To this church Elder R. C. Morton devoted much time in the early years of his ministry. It has been from the beginning composed of the very best people of the community. The Campbells, Evans, Recketts, Bullocks, Williams, Berrys, with their families have been active and zealous members there. They have a good meeting house very nicely furnished and fitted. In later years brothers W. C. Rogers, Professor Higgason, and W. S. Trader have preached for them. They have been active friends and supporters of our Mission work from the beginning, and never fail to contribute to its support.

*Missouri City.* This is also one of the oldest congregations in the county. In an early day, Elder R. C. Morton, Moses E. Lard, A. H. F. Payne and others did much preaching there and held many successful meetings. The village is small and the congregation has never been large but what they have lacked in numbers they have

made up in character. John Kellar, Daniel Bell, W. H. Winfrey and J. W. Donaghe, and such men would give any congregation prominence. E. D. Bell was for many years an Elder of the congregation there, and "like priest, like people" being an admitted axiom, may account for the fact that the Missouri City church is one of the very best in the county. They have maintained regular preaching, have had many protracted meetings, and have aided in all our public enterprises. From the commencement of our co-operative mission work, to this date, Missouri City church has never failed to send a regular contribution to its funds. It has an intelligent and efficient membership. Walnut Grove and Mineville churches have been organized more recently and of their history I am not informed.

## CHAPTER XX.

## CLINTON COUNTY.

The first church organized in Clinton was probably what was known for many years as Log Church. It was planted by that hardy, rugged pioneer, Elder Samuel S. Trice. It was composed of sturdy farmers and their families, and from its organization kept the ordinances, and for the most part maintained regular preaching. Elder Trice was for many years their preacher, though they were visited from time to time by the various ministers who labored in that section of the country. I remember an incident related to me as early as 1857. There was a great meeting in progress under the preaching of Elder Trice. Some one expressed surprise at such great results, when the reply was made, "It is not so much the result of Uncle Sam's preaching; uncle Mason Summers is singing them in." Mason Summers was a host in a protracted meeting in Clinton county in an early day. Log Church in more recent years had the services of Dr. William D. Jourdan, G. R. Hand, J. J. Wyatt and W. C. Rogers. A new house has been built and the congregation continues to be one of the best in the county.

*Hainesville Church* was probably next in order. Elder Mason Summers had moved into

that vicinity from Clay county. He owned a farm and a mill. The people were accustomed to come for miles to his mill to have their bread-stuffs ground. This brought Elder Summers in contact with nearly all the people of his section. While he "milled their grain" to feed their bodies he did not forget their hungry souls, and in his own peculiar way broke to them the bread of life. A congregation was soon gathered and preaching was secured. It was here that Moses E. Lard held his "first meeting" which is so graphically described in "Lard's Quarterly."

From the organization of the church they met together regularly on the Lord's day to break bread, and in the absence of regular preaching Elder Summers would "speak to the people." Many confessed the Savior at these meetings and were baptized by him. They soon built a large frame meeting-house and the largest congregations in the county convened there whenever they had preaching. M. E. Lard, A. H. F. Payne, John T. Hudson, John C. Howell and others preached for them. In later years Elders T. M. Allen, Joel Haden, Allen Wright, and F. R. Palmer visited them and preached for them. Later still T. F. Campbell, J. W. Waller, G. R. Hand, H. H. Haley and the writer. Elder J. J. Wyatt and W. C. Rogers and many others held meetings there. Elder Jacob Creath also made them a number of visits. When Elder A. Campbell was in Missouri

in the year 1852 he tarried over night in Hainesville and preached for them, a circumstance which the old members always recalled with very great pleasure.

For several years prior to the war Elder Summers was a merchant in Hainesville, and his presence was so inspiring, that the church not only prospered but lived in almost a constant revival. The writer held three meetings there in three consecutive years, 1857, '58, '59, at which there was an aggregate of one hundred and twenty-five additions. About this time new congregations began to build up in the surrounding territory, and the congregation at Hainesville was greatly depleted. The war came, Mason Summers left his home and went south, the church fell into confusion and was scattered, and has never been since what it was before.

The church at Hainesville in its palmy days was forward in every good work. The building of a railroad a few miles away, in a measure destroyed the business of the village, and the church is now not strong but still maintains the worship.

*Plattsburg Church.* This congregation was planted about the same time with that of Hainesville, and by the same minister. When I first knew of them in 1857, they had no house of worship, but met in the court house. They, however, secured regular preaching, and it was not



long till they were strong enough to erect an excellent brick meeting house, which they still occupy, though it has been renovated and greatly improved. Of the early preachers there were Samuel S. Trice, Payne, Lard, Jourdan, Wyatt and others. They held many protracted meetings and great numbers obeyed the gospel there. Among the first members there were the Biggerstaff brothers and their families, the Youngs, the Clays, Hockaday, Porter and Paynes. They also maintained the worship whether they had preaching or not. They have had in later years the services of Elders Rice, Rogers, Wyatt, C. B. Edgar, G. W. Longan and J. W. Perkins at present. J. W. Ellis, a prominent teacher and successful speaker, is a member there and greatly aids them.

The preacher's home at Plattsburg has always been with "uncle Jo and aunt Mary Biggerstaff." It is doubtful whether or not any preacher has visited Plattsburg in the last thirty years, who has not shared their hospitality. The church at Plattsburg has entertained the co-operation or district convention a number of times and has always been foremost and active in missionary work.

The churches at Round Prairie, Perrin, Gower, Fairview, Grayson and Bethany are comparatively new organizations. They all contain sterling men

and women, and have accomplished much good in the name of the Lord Jesus.

Many years ago a congregation was organized at Brookings schoolhouse, and one at Holt, but of them I have at this writing no information. The congregation at Cameron, was organized soon after the war, composed chiefly of members who had come from Ohih. In 1869, when I first knew them, they had about forty members, nearly all of whom came from Ohio. Brother James A. Meng was then their pastor. Elder John Encell was at one time the preacher of this congregation, and resided on a farm a short distance from the city. Brother W. C. Rogers has also resided there and has served the churches in the surrounding counties.

Several years ago, Elder B. U. Watkins of Maine Prairie, Minnesota, settled there and preached for the congregation for some time. He and his talented wife, still reside there, although he does not preach for the church. For sometime past Dr. A. M. Collins has been the pastor. Under his ministrations the house has proved to be too small for the congregations that attend, and they have been compelled to provide a large hall, which they now occupy. Dr. Collins has held a number of successful meetings with the churches in that part of the State.

Fairview church is one of the more recently organized churches. Elder G. W. Dawson and B. H.

Thurman have served the congregation as elders from its organization. They have an excellent frame building in a beautiful part of the county. The membership is not large but they have kept the ordinances, and maintain regular preaching. From the beginning they have co-operated with the churches generally in the mission work, and have aided all the enterprises of the church. Brother J. W. Waller at one time owned a farm and resided in that vicinity. He preached for the congregation. Brother G. W. Longan for the greater part of his sojourn in Clinton preached for them once a month. Since then brother Perkins has served them. They have had quite a number of successful protracted meetings there. Alexander Procter, J. Z. Taylor, John H. Duncan and the writer have each held meetings with the church there.

Of the history of the congregations in the county I have no information, but from the early settlement of the county the churches of Christ have exercised a wholesome influence among the people. The number of members in the county is large and constantly increasing.

#### ELDER MASON SUMMERS.

To this godly man are the churches in Clinton county greatly indebted. Though not a regularly ordained minister of the gospel, he did much

preaching, and greatly aided in building up the cause in all the region in which he lived. He was born and reared in Mason county, Kentucky. His education was such as could be obtained at the neighborhood schools of that early day. He was, in his earlier years a member of the Baptist church at Mayslick, in Mason county. He married a relative of Mrs. A. H. F. Payne, who was brought up in the family of her father, James Morriss. He came to Missouri in company with Elder Payne, and settled near Liberty, in Clay county, and was one of the charter members of that church. He greatly contributed to its up-building by his zeal and devotion. He was a man of excellent common sense, and fine judge of human nature. He was in his early years a good business man and acquired quite a good estate. He lived always not luxuriously, but comfortably.

After living a number of years not far from Liberty, he moved into the northern part of the county, perhaps on the edge of Clinton. He there built a flouring mill, run his mill and conducted his farm. The patronage of the mill was large. This enabled him to form the personal acquaintance of all the citizens in that region, and while he prepared for them the bread which feeds the body, he did not forget the bread of life for these hungry souls. While residing on his farm and running his mill, he greatly assisted in building up the church at Gilead in Clay of which he was

a member. Later he sold out his farm and mill and moved into Hainesville, where he engaged with his son-in-law in the mercantile business. Very soon a congregation was organized there and a large and comfortable frame church-house was erected. M. E. Lard who grew up in the neighborhood held his "first meeting" there, an account of which is published in the first volume of Lard's Quarterly. He often returned to the scene of his boyhood and early struggles, and held protracted meetings, always assisted by Mason Summers, than whom the distinguished preacher had no more devoted friend. A. H. F. Payne and John T. Hudson often preached there, and were assisted by Mason Summers. After the church was organized, Mason Summers was elected Elder and right well and faithfully did he care for the flock, over which he had been made an overseer. He secured for them regular preaching, and at his instance and with his assistance, protracted meetings were held every year. Elder Allen Wright, T. M. Allen, F. R. Palmer, T. N. Gaines and many others were at his instance visitors at Hainesville. When the war came, Mason Summers, who never did anything by "halves" threw himself with all the energy he possessed into the Southern cause and of course was compelled to leave home. He spent the years of the war at the South and returned to find the church he had loved and labored to build up, scattered, his property and es-



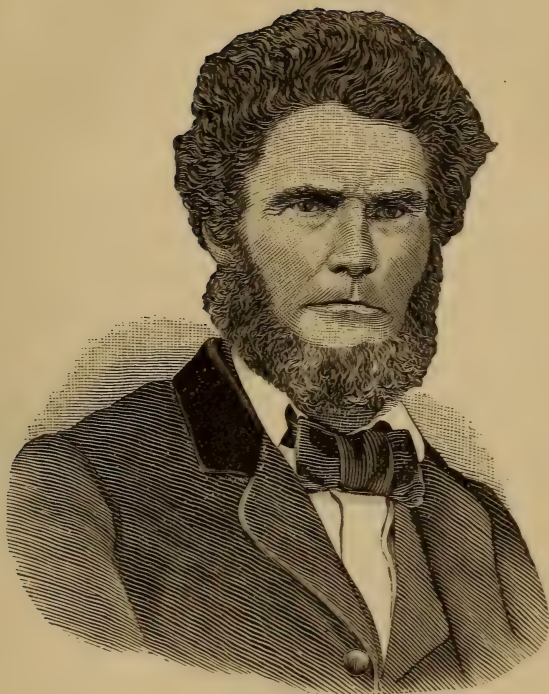
tate squandered, and his old home greatly dilapidated.

He was an old man, too late to recover his fortune, or to enter again actively into business. He continued to reside for a time at his old home, till the death of his beloved wife, when he left the old homestead and removed with his faithful daughter to Lathrop where his younger son was in business. While residing here he gave himself up almost exclusively to work in protracted meetings. He did not preach when there was any one else to do so. He would lead in prayer and exhort sinners to obedience. But his great endowment was the gift of song. It would be utterly vain to attempt a description of his marvelous voice. It had great strength and was so versatile that he could lead in any part. When in his prime, there was no need of an instrument to lead the congregation when he was present. In protracted meetings, he would gather about him the young people and all who could sing, and drill them till they were enthusiastic, and then lead them in song. It was like martial music in the midst of the battle. Many hundreds, yea thousands were inspired with courage by his songs to stand up in the great congregation and confess their faith in the Lord Jesus Christ. After he was no longer in business, the churches for miles around would send for him to assist by song in protracted meetings. His voice greatly failed him

in the last years of his life and while he would sometimes concede it in words, he sung as if he had no consciousness of any decline in his vocal powers. In the year 1885, at a ripe old age, he, at his home, fell asleep in Jesus. No man in the State, not a preacher, contributed so largely to build up the cause in his region as did Mason Summers. He rests from his labors.

#### ELDER SAMUEL S. TRICE

was born in Tennessee and reared in southern Kentucky. He came with his family to Clinton county at an early day. He was a man perhaps of five feet nine inches in height, slightly built, wiry and tough, weighing perhaps not more than one hundred and fifty pounds. He was a man of limited education, though in his early life he was a country school-teacher. He became a member of the Christian Church in the Green River country in Kentucky "where the sect was every where spoken against." He had no idea of becoming a preacher for some time after his conversion. On one occasion, however, a preacher, who was exceedingly mad against what he called Campbellism, came into his neighborhood and made a most unrighteous attack on Mr. Campbell and what he taught. There being no preacher near to reply, the young school teacher determined to make a reply. The friends were so delighted, as well as surprised by the power which he manifested, that they per-



*Sam S. Trice*



suaded him to commence preaching at once, and believing, "that an opportunity to do good and the desired ability to do it, is a divine call to do good," he yielded to their entreaties and began at once to preach the gospel to his neighbors. His audiences were large from the very beginning, and in those days' of sharp controversy, he entered the lists, "asking no quarters and showing none."

Upon his removal to Missouri, he found great demand for preachers and preaching. He consequently would labor on his farm during the week and preach the gospel to his neighbors on Lord's day. He built up many small churches in various parts of the country and especially the old Log Church which has been mentioned in these sketches. For many years before his death, he was employed on his farm during the week and preached for the neighboring churches monthly. He had often said that he desired to "wear out," not "rust out." He wanted to die with the harness on and if possible in the pulpit "telling the old, old story" of Jesus and his love. The Lord heard his prayer and granted him his request. On Lord's day morning he rode up to Gower, entered the pulpit and commenced the services when he was seen to totter and fall. A brother caught him in his arms and supported him for a moment when his spirit took its flight. He was dead and died in the pulpit. Brother Trice was a plain



man without any of the polish that comes from the schools, or from association with cultured society, but he was an honest, God fearing man; a man of remarkable mental force, and a strong character in every sense of the word. He left quite a family, all of whom are highly respected citizens and most of them if not all, active zealous members of the church their father loved so well and for which he sacrificed so much.

Tandy H. Trice of St. Joseph, so well known to all who know the St. Joseph church, is the eldest of the family and has inherited many of the sturdy qualities of his father. The old hero rests in the soil of Clinton, which he loved so well. The following sketch is furnished by his friend and co-laborer, Elder W. C. Rogers :

“Elder Samuel S. Trice removed from Kentucky to Clinton county Missouri at an early day. There were but few Christian churches in northwest Missouri at that time, and these could do but little toward helping the preachers financially. Brother Trice was fortunate or perhaps unfortunate, in possessing a large and fine tract of land in the county of Clinton. He managed to make a living for his family by his farming and preached for nothing on Lord’s day, that is without fee or reward. He spoke in derision of “hirelings” and the “hireling system,” and when the churches became able to help him, to reward him for services rendered, he was ashamed, as he said, to “put a

price on his labors," and hence was never remunerated for his hard work in the vineyard of the Lord. Toward the close of his life, I had heard him declare that in speaking against paying preachers and in refusing financial help from the churches, he not only erred, but had actually sinned, not only against his family, but against the churches. He also realized that preaching and farming could not be carried on successfully by the same person, both being neglected. The preacher must be a man of one purpose—must give himself wholly to the work in order to succeed. He was a man of clear head and pure heart, and at all times under favorable circumstances was ready to defend the truth. He was constitutionally a hero, and was physically and morally a brave man. It was said of John Knox that "he never feared the face of man." The same could be truthfully affirmed of S. S. Trice. He never allowed any one to call in question the purity of his intentions, nor could his most intimate friends persuade him to compromise the least truth, command, or principle found in the word of God. He clung to the One Book and was ever opposed to all ecclesiastical innovations. He was afraid of speculations, theories, creeds, formulas, etc., hence accepted as true the position of Thomas Campbell in his "Declaration and Address" that "Where the Bible speaks, we speak; where it is silent, we are silent."

He said much in the pulpit, in the family and on the highway against the use of intoxicants. He was also violently opposed to the use of tobacco. He once rebuked a young preacher (whom he loved) for smoking and chewing tobacco. The young preacher said to him after he had bitterly denounced the filthy habit of smoking and chewing: "Uncle Sam, will you change the subject?" "No sir; never until you quit your ways and set a good example." The young brother was deeply mortified. Next morning brother Trice said to him: "My young brother, come with me." They walked far out into the wilderness together. Finally brother Trice looking him in the eyes said: "My friends think I owe you an apology for the severe words I uttered yesterday in my tirade against using tobacco, and"—here the young preacher said: "Well—" "Stop," cried brother Trice; "wait until I get through." He got through, begged the young man to forgive him and he would do so no more. He wept as a child; but could never be induced to think chewing or smoking right. Brother Trice loved to preach, loved to mingle with his brethren, loved to look forward to the day when all the redeemed shall mount to dwell in the presence of God, free from sin and all its fearful consequences. He was self-denying, did much hard work in the ministry, for which he was but poorly paid. He desired to die, as he often said, with the "harness

on." And in this he was gratified, for he fell with his "armor on" battling for the truth, on the Lord's day, in the pulpit of the Bethel church in Clinton county, Missouri.

## ELDER RICE.

Among those who have labored in Clinton county and have passed away is this dear young brother. He was born in Illinois, was a brother of E. V. Rice who died in Louisiana, and A. H. Rice who died in Paris, Missouri. He had only fairly begun his work in Plattsburg when he was cut down. I have no data for a suitable notice of him. I only know when I have visited Plattsburg, I have heard the older members speak of him in tenderest terms and lament his demise as a great loss to the Christian ministry. I do not recall any other of the ministers who have fallen while at their post of duty in Clinton. Elder J. J. Wyatt did a vast amount of preaching in this county with great success, but of him and his labors I shall speak more particularly when I come to write of Buchanan county.

## CHAPTER XXI.

## PLATTE COUNTY.

The first church in Platte was Bear Creek, now called Salem, in the northwestern part of the county. It was founded by James Lovelady, James Cox, James McBride and Elihu Randolph, local preachers who resided in the neighborhood. The first meeting-house was "a little log cabin." The following were among the charter members: James White, Polly Lovelady, Jane Lovelady, John Bounds, Elizabeth Bounds, Andrew Henson and Nancy Lovelady, (now Mrs. Newby). Brother Henson and sister Newby, the former eighty-six and the latter seventy-eight years of age, still live near Salem. They are still faithful and true to the great King. The others have crossed over to the other shore. The preachers mentioned were grand men in their day and brought many into the kingdom. In 1840, James Lovelady, James Cox and James McBride moved to Oregon. The Salem congregation was the first Christian organized in the Platte purchase. At an early day it was strong numerically and influential. More than eight hundred names are recorded as having once been members, but the greater part of these already sleep their last long sleep in the grave. Many are scattered through the far off Western states and territories forming a nucleus



for other congregations. This congregation has been blessed with good preachers and good preaching. The following have at different times visited and preached for the congregation; Alexander Campbell, Walter Scott, James Henshald, W. J. Pettigrew, B. F. Smith, W. S. Russell, James Shannon, David S. Burnett, D. P. Henderson, S. S. Church, Dr. W. H. Hopson, T. P. Haley, A. B. Jones, Dr. J. W. Cox, T. M. Allen, A. H. F. Payne, F. R. Palmer, M. E. Lard, H. M. Bledsoe, P. K. Dibble, J. B. McCleerey, J. J. Wyatt, R. C. Morton, P. L. Hudgins, W. C. Rogers, J. T. Riley and many others whose names are not recalled. The congregation has always met on the Lord's day and kept the ordinances. In thirty-seven years they have only failed to meet some twelve or fifteen Lord's days.

*Hackberry Church.* The next congregation constituted in Platte county was in the "Todd neighborhood" between Platte City and Fort Leavenworth, called the Hackberry church. It was planted by Elder O. C. Steele who was their pastor for many years. Of the early members, the Todd family which was a very large connection, the Cockrills, James Burckhart and wife and Andrew Tribble and family. During the war the house was burned down, many of the members moved away, many took membership with the the church in Platte City and others went back to the world.

*Old Bethel* was perhaps the next church organized. It was located north west of New Market, was constituted by Elder O. C. Steele and others. He preached for them once a month for many years. Finally the old house went to decay and most of the members went into the organization at New Market.

*Weston* was perhaps next organized, through the efforts of O. C. Steele, assisted by that grand old veteran Elder T. M. Allen, who records in his journal several visits to Weston and several successful meetings. The membership has never at any time been large, but they have a neat and substantial brick house, and maintain the worship of the Lord's house whether they have preaching or not.

J. M. Railey and family, Egbert Railey and family, Dr. Beaumont and family, and Mrs. Doniphan, mother of Col. John Doniphan of St. Joseph, brother and sister Wilhoit, were among the faithful disciples who worshipped there in an early day. Of the ministers who served them, were call the names of O. C. Steele, J. R. Frame, P. K. Dibble, James A. Meng, Jacob Hugley, John T. Riley and the present pastor, Brother Howell. The congregation has been greatly reduced by removals on account of the decline of business in the town, but recently it has taken on new life and bids fair to regain its lost ground. David Thorp and J. M. Railey, two most faithful men, have been for years

the elders of the congregation. They deserve great credit for faithfulness in the midst of great discouragements.

*Camden Point*, was next organized. It is in the central northern part of the county, on the Chicago and Rock Island railway, about twelve miles northeast of Leavenworth City. The congregation was planted at an early day, and from the very commencement was a prominent church in Missouri. Elder O. C. Steele preached there in the first years of his ministry in the State. Quite a number of wealthy and influential families from Kentucky settled in the vicinity and constituted the larger part of the church. Among them were the Perrins, Forbes, Level, Skinner, Middletons, Owens, Maupins, Shortridges, Carsons and others.

They soon erected a comfortable house and kept the ordinances; meeting regularly on the Lord's day whether they had regular preaching or not. They have always had a preacher at least once a month, often twice, and in absence of the preacher the elders have conducted the services. The church has always maintained a character for zeal and liberality; and has been forward in contributing to aid all the enterprise of the brotherhood in the State.

In early days Professor H. B. Todd, of Mount Sterling, Kentucky, founded a Female Academy, and constructed a large college building, in which he gathered one of the largest boarding-schools in

the West. At one time he had about one hundred and twenty pupils boarding in the house. This fact alone gave the church great prominence. Many of the wealthier brethren of Platte county educated their daughters there. After the removal of Professor Todd, the school was continued under the presidency of the following brethren at different times: Elder M. E. Lard, T. F. Campbell, F. G. Gaylord and P. K. Dibble. Brother Dibble sold the property to the Trustees of the Female Orphan School, and since the year 1870, this noble enterprise, of the Christian brotherhood of Missouri, has been conducted there. The following sketch has been received since the above was written.

CAMDEN POINT, Mo., March 2, 1886.

*Dear Brother Haley* :—I will try to give you the information desired. It will all have to be from memory, as we have no record for some ten or fifteen years after the church was organized.

We banded our selves for public worship in the year 1842 or '43. Some twenty-five or thirty of us having settled in this neighborhood from Kentucky; most of us from Lincoln county. We met in a schoolhouse near Camden Point. We only had preaching as some brother chanced to call on us. Brother O. C. Steele frequently preached for us. We did not select elders at first. Our meetings were conducted by brother A. P. Read, J. F.



Forbes and myself. We three were afterward selected as the first elders with the addition of brother F. B. Flack.

In 1845 or '46 we built our house and employed brother A. H. F. Payne to labor for us which he did until about the time he died. Our next pastor was brother M. E. Lard, who stayed with us for several years. When he left, we employed brother T. F. Campbell, who remained with us a year or so. Our next pastor was brother P. K. Dibble, who stayed some two years, and was afterwards employed by the church as county evangelist. We then employed brother J. J. Watt, who remained with us until his death. Brothers Smith and Dunn were our regular preachers for two years. Brother J. Y. Tate filled the pulpit for two years assisted by Wiley Mountjoy. Our present pastor is brother Jermane.

Our charter members were: brother A. P. Read and lady, brother J. F. Forbes and lady, brothers Jas. Carson and lady, John Keller and lady, Rice Keller and lady, T. J. Keller and lady, M. Colyer and lady, A. L. Perrin and lady, and sister Evans. There were several others that I cannot call to mind. Brother Hiram Jeter and lady and E. M. Harrington and lady. This is all I can recollect. All of these are now dead except about six or seven.

Most all of the pioneer preachers have preached for us occasionally, as they were passing through



the county. Amongst the number brother A. Campbell, brothers T. M. Allen, Jacob Creath, John Smith and a host of other able preachers have frequently labored for us for a day or so at a time. The church at present numbers two hundred and eighty. Our present elders are B. J. Woodson, T. R. Maupin, John Middleton, M. P. Owens and A. L. Perrin. Our deacons are W. Bradley, W. F. Perrin, T. J. Carson, and William Pullens, our treasurer, W. P. George, our clerk A. L. Perrin, Jr. This is mostly from memory and I think is in the main correct.

Shortly after the church was organized, brother B. F. Black was added to the members and continued an elder until he left the county.

I think this covers your queries as far as I am able to give them to you; but if you wish additional information, if you will let me know I will try to hunt it up for you; please inform me if this will serve your purpose?

Your brother,

A. L. PERRIN.

*New Market.* The church at New Market, some five miles northwest of Camden Point, was planted by T. F. Campbell now of Oregon, while he was teaching at Camden Point. He was assisted by elder Joseph J. Wyatt of St. Joseph, Mo. From very early times New Market had been the strongest hold of the Methodist and Cumberland Presbyterians while the Christian church had but little

footing. At the very first meeting, nearly one hundred additions were gained and a strong church established.

Among the early members were Barton and Isaac Dean and their families, A. T. and Chris Leavel and their families, Dr. William Field and family, and many other of the excellent citizens of that community. This congregation also from the beginning has maintained the worship on the Lord's day, has had preaching at least once a month, and has had many successful protracted meetings. Among those who have labored regularly there were: T. F. Campbell, J. J. Wyatt, W. C. Rogers, Jacob Hugley, P. K. Dibble, G. W. Longan, and J. T. Riley. The congregation has been hearty in co-operating with the brotherhood in carrying forward the enterprises in which they have from time to time engaged. Brother Isaac Dean and John Dooley, who still survive, and Archie Leavel, who has gone to his reward, were elders for many years.

*Platte City* church was organized at an early day, under the labor of P. L. Hudgins of Savannah, Missouri, and Elder M. E. Lard. Of the early members there were the Wallers, Todds, Tribbles, Parks, Hartmans and Cockrills and Christie.

The church met for a long time in the court house, but at length erected a neat and commodious house in which they still worship. It has been repaired and refitted in the last years, and is

now one of the most comfortable houses in the upper Missouri. The church has generally maintained the worship on the Lord's day. They have for the most part had preaching once a month, but much of the time they have had preaching one half the time. The congregation has for many years been one of the wealthiest in the county. They have been liberal and hearty in co-operation with their brethren for the spread of the gospel.

Among the preachers who have served them are A. H. F. Payne, T. P. Haley, W. C. Williams, John H. Duncan. They have also had visits from and protracted meeting held by many of the most prominent men in the church—T. M. Allen, D. S. Burnett, Joseph J. Wyatt and many others. For many years Professor F. G. Gaylord has been the president of the college there, and has greatly aided in keeping alive an interest in the church.

*Second Creek* church is probably older than the church in Platte City. It is east of Platte City on the Liberty road, and about ten miles distant. They have maintained the Lord's day worship from the beginning and have kept a preacher once a month. Of the early preachers I recall the names of Kemp, Woods, Berry, Lampton, Grimes, Waller and A. Breckenorder. It has had a great many protracted meetings, and great numbers have been baptized there. Of the preachers who have preached there, the following are remembered: A. H. F. Payne, M. E. Lard, A. B. Jones, W. C. Rog-

ers, Joseph J. Wyatt, B. and J. W. Waller, W. H. Robinson, P. K. Dibble, T. J. Williamson. The congregation is still large and exerts an influence over a large district of country.

*Hickory Grove* south east of Platte City and *Brush Creek* south-east on the Hampton road are congregations planted later in the history of the cause in the county. Of their planting and subsequent history I have no information.

*Ridgely*, in the central north-eastern part of the county is among the elder congregations. It was organized before the war, and had from the beginning quite a respectable number of members. They have had from the beginning regular preaching and have kept the ordinances. They contributed quite liberally to the building of the Orphan School and have furnished two members of the Board of Incorporators, namely: A. B. Masterson and Alexander Breckenridge now of Edgerton. W. H. Robinson, the Wallers, Wyatt and Rogers have all held meetings at Ridgely, and great numbers have been turned to the Lord. Two other congregations have in late years been organized; one on the east side near the "Gail School-house" and one on the west side at Edgerton, but of them I have no information.

ELDER OLIVER C. STEELE,

who resided in Platte county for nearly forty years, and who did more towards establishing the



cause there in an early day than any other man, was born near Lexington, Kentucky, February 1, 1805. He resided in Lexington after he grew up, some eight or ten years, and then removed to Richmond, Kentucky. He was, I believe, a jeweler by trade. He first united with the Baptist church and was baptized by Dr. James Fishback. He was soon after his baptism ordained to the gospel ministry, and commenced his public labors with that eloquent preacher Dr. Curtis J. Smith and Ephraim Osborn. He remained in the Baptist church but a short time when he embraced the views then advocated by A. Campbell and his associates and united with the "Christian church."

He travelled and preached very extensively over Madison, Clark, Fayette and Garrard counties, Kentucky. He had charge for many years of the congregation at "White Pond" near Richmond, Kentucky. In November 1840, he moved from Kentucky to Missouri with his family and settled in Platte county near the Salem church. In May 1841 he took charge of the Salem congregation, where he preached regularly the first and third Lord's days until April, third Lord's day in the year 1873; the last of his work on earth. During his thirty-three years' residence in Platte county, he baptized one thousand and two hundred persons. He delivered eight hundred discourses at Salem, and married at various times



and places six hundred and twenty seven couples. In April 1873 at his own splendid home, in the presence of his family he fell asleep in Jesus.

Elder O. C. Steele was about five feet ten inches, in height and rather slightly built, though he was well built and a tough wiry body. He had rather light brown hair, a gray eye and rather florid complexion. He always dressed neatly and with faultless taste. He had a pleasant voice and easy graceful manners. He was exceeding affable and easily approached by the humblest of his acquaintances. He was exceedingly social in his disposition, was fond of his friends and was always a delightful companion. His hospitality was generous. No man delighted more to entertain his friends. As he was a farmer preacher, and one of the most successful farmers in the county, his house was an elegant one and his table was always bountifully furnished. He was married four times and had children by three of his wives. He left a large family and his last wife to mourn his loss. I have received the following from one who knew him well, and was much attached to him.

“Elder O. C. Steele migrated at an early day from Madison county, Kentucky, to Platte county, Missouri, where he resided until his death. He possessed that peculiar talent of business-common sense so often lacking in preachers of all denominations. He not only well understood the gospel,

and how to preach it with clearness and power, but he also knew at a glance the worth of a fine horse or a stalled ox or the value of a quarter section of land. This excellent judgment of matters of an earthly character, seems to be as much a gift as is that of genius. There are some men so fortunate in attending to the affairs of this life, so successful in every enterprise in which they embark, all things touched turning to money, that it does, in truth, seem that this power to make money, and to save money, is not an acquirement but an endowment. The preacher of the gospel according to Paul's admonition to Timothy must give himself wholly to the work; but if, in so doing the preacher should realize that his family must perish with hunger, he would find himself confronted with a fearful denunciation against such as provide not for their own households.

The charter members of Salem church, organized by brother Steele, were not more than able to open their farms and feed and clothe their families. How could the members of that church and many others in a similar condition, do more than encourage the preacher with their kind words and meager gifts? At that period in the history of the Christian church in Missouri, we find many a preacher making a livelihood in following some honorable secular calling, and preaching whenever and wherever he could. The people were ready to hear, in many parts of the "far West" at that

time, and the churches of Christ gave a moral support to those who proclaimed to them the gospel of Christ. The preacher rejoiced to be permitted to preach "the truth, and nothing but the truth," and multitudes were glad to hear. There was little thought or said on the subject of "paying the preacher."

But for the labors and sacrifices of Elder O. C. Steele, and others of a like ambition, to do good, so far as enabled, many sections in Missouri and in other States, would have remained until now, in utter ignorance of the plan of salvation or in the meshes of sectarianism. These pioneers did what they could. All through the week many of them toiled in the field to make bread, at the same time studying with intense interest the New Testament, while they sat down for a few moments under the shade of the tree to rest their limbs. At eleven o'clock on Lord's day morning, some at home, others at times many miles from home, they engaged in the delightful task of making known the truth, to crowds hungering for the bread of life. Thus they lived and labored for Christ. Some were bitterly opposed by the enemies of the truth. Others there were who encountered but little opposition. Brother Steele loved the truth, and was ever ready at the right time and place, to defend it. He could not persuade himself that it was right to remain indifferent in the presence of

those who sincerely or otherwise garbled or perverted the word of God.

On a certain occasion in his own neighborhood, a very zealous and fair-minded Methodist preacher by the name of Love, held quite an interesting and successful revival, so-called. At the close of the meeting several of the converts desired to be immersed instead of having water sprinkled upon them, but brother Love was not prepared just at that time to administer the divine ordinance and announcing that he would return on a certain Sunday to deliver a discourse on the subject of baptism, he pronounced the benediction. At the appointed time brother Love was on the ground, and seemed to be ready for his more than herculean task. Adjusting his armor, he entered the arena in good spirits. Not until he had proceeded for a time with his work of showing that "immersion is not scriptural baptism" did he realize the numerous evidences in the Scriptures favoring it. These must all be disposed of triumphantly and in such a way as to satisfy the candidates for baptism that immersion was unscriptural, and sprinkling and pouring valid. Many a man since and before brother Love's humble effort has found it an "up hill" business to set aside immersion. Doubtless our Methodist brother's zeal out ran his judgment, in endeavoring to show that the Scriptures did not positively and clearly demand immersion. At the close of the long and labored

discourse, brother Steele, who had been present from the beginning, and very watchful all the time asked the privilege of propounding a question or two. This being readily granted, he proceeded: "Brother Love, did you ever immerse anyone?" "Yes sir," was brother Love's response. "Did you do it without any scriptural authority?" he replied with much emphasis, and apparently by way of apology, "The Discipline makes it my duty to do so whenever the candidate demands it." "Does your discipline require you to do an unscriptural thing?" "With me, brother Love, it is a matter of faith; that's all, that's all;" and with a polite wave of the hand, brother Steele sat down.

His labors are ended now, he is at rest forever.

W. C. ROGERS.

CAMERON, Mo., July 29th, 1884.



## CHAPTER XXII.

## BUCHANAN COUNTY

is in the northwestern part of the State ; is bounded on the north by Andrew county, on the east by Clinton, south by Platte county and on the west by the Missouri River.

The first Christian church organized in the county was in the southern portion, in the town of Bloomington now called Dekalb. The first preacher mentioned in connection with the church there was Elder Zachary Linville, who removed to that neighborhood from Tebo Grove in Lafayette county not far from the village of Dover. The church there was disbanded many years ago, and the members scattered through the surrounding neighborhoods formed nuclei for three congregations—"Bethel," "Union," and "Sugar Creek."

Of the ministers, besides Elder Linville, who labored there, little is known. Elder O. C. Steele Joseph J. Wyatt and Elder T. M. Allen each visited the congregation and preached for them at different times. The first disciples in that part of the country were: Judge William Dunning and his wife, the father and mother of James M. Dunning, who is now preaching in northwest Missouri. They came from Bloomington, Indiana, and probably named the village after the town of their nativity.

*Sugar Creek Church* a few miles southeast of the village of Rushville, was probably next planted. It is a country church, and composed of the excellent farmers and their families of that vicinity. It is probable that this congregation was also planted by Elder Linville and O. C. Steele. The early members were: the Allison brothers from the old Dover church, in Lafayette county, Burgess Elliot and family, and brother Gardner and family, with others whose names are not known. They have had the labors of all the preachers that have lived in that section of the country—Elders Steele, Wyatt, Rogers, Riley and Henderson, besides protracted meetings have been held there by many of the preachers from a distance. Alexander Procter, John Lindsay and Joseph F. Davis have labored there in protracted meetings. Their first meeting house went to decay, a great number of years since, and has been replaced by a new one. Irvin Valley was not far from this church, and when meetings ceased to be held there, many of the members united with the Sugar Creek church. They still meet on the Lord's day, and keep the ordinances and have preaching once a month.

*Bethel Church* is located between Dekalb and St. Joseph, near the old farm of Judge Dunning. Of this congregation he was a member, from the time the old Bloomington church disbanded till his death. The church was planted by Elder J. J.

Wyatt, and he preached for them for many years once a month. This church has from its organization met together every Lord's day, though as a rule, they have preaching but once a month. W. C. Rogers, J. T. Riley and others have preached there regularly, and also held protracted meetings in which a great many have been "turned to the Lord."

*Union Church*, about twelve miles southeast of St. Joseph, on the Toas road, was planted by Elder J. J. Wyatt, soon after he commenced preaching. He continued to preach for them, except at short intervals, from their organization up to the time of his death. Never were church and preacher more attached to each other than were they. He was their friend and confidential adviser in secular as well as in spiritual affairs. He wrote the deeds to their property, wrote their wills, recorded the births, marriages and deaths in their families; called them by their given names, and knew all their children by name as well. From the first the congregation was composed of the very best citizens of the county. The Thomases, the Calls, the Combs, the Bakers, the Murphys, the Noland, the Clowers, the Watsons, the Lowers and many others, faithful and true. As has been said, they met every Lord's day, and had preaching once a month. In August of every year, they have held a protracted meeting. These meetings are looked forward to from year to year

as seasons of great social enjoyment, as well as times of spiritual refreshing. All the more prominent preachers of the northwest have preached for them at these annual re-unions, and great multitudes have been gathered into the fold of Christ. One delightful feature of these meetings is the Basket-dinner. As there are always two services on Lord's day and the people come from great distances, they bring baskets of provisions and spread it under the shade of the trees, and give themselves up for the "intermission" to social conversation and a free discussion of the sermon and "other good things." The church has always been hearty and liberal in co-operating with the churches in an effort to spread the gospel. From the organization of the mission work in the State, they have contributed to its funds.

*Agency Ford Church*, was organized previous to the war, and built a large meeting house. It is on the line of the Wabash road, some ten miles east of St. Joseph. Elder J. J. Wyatt, Samuel S. Trice and others have preached there with very great success. For sometime that "godly layman," William Word, with his family were members of this congregation, and by his zeal and devotion greatly contributed to their prosperity. Dr. S. R. Woodson, nephew of Gov. Woodson, has resided there for a number of years, and by his fidelity, zeal and liberality has done much to help forward the church. Elder S. S. Trice did some of

his last work for the Master in this congregation. They have generally supported preaching once a month.

*St. Joseph Church.* The first meeting of the members of the Christian church ever held in St. Joseph was held in a log school-house in 1845. There were three members present: a brother Shackelford, Mrs. Kitty Boyd, now known as "Aunt" Kittie Edwards, and Mrs. Moss, the mother of Joseph B. Moss of St. Joseph. "They sang an hymn, read the holy scriptures and broke the loaf and drank the wine in commemoration of the Savior's death and sufferings." They continued to meet as they had opportunity, being reinforced by brethren and sisters who moved into the town. At last they prevailed on Elder Duke Young to make them a visit. He came; his meeting was held in the old court house, in the year 1850, resulting in an organization. Among the early converts of the church, there was a young lawyer, who had come from Kentucky to practice his profession. When he was baptized he immediately began to speak in the social meetings of the church and was soon regarded quite as good a preacher as he was a lawyer,—that man was Joseph J. Wyatt. From the time of his baptism, the church took on new life. In a few years the old brick church on 3d street, below the old Saunders Hotel, was erected. Allen Mansfield and Joseph J. Wyatt were the first elders, the former



preaching until the congregation was able to employ a minister. The first preacher located there was that brilliant and distinguished man, the prince of Missouri preachers, Elder Moses E. Lard. He served them till about the commencement of the war, when he removed to Kentucky. Through the years of the war, they were much of the time without preaching; Elder Wyatt preaching much abroad. At the close of the war or soon thereafter Elder W. C. Rogers, the son of the grand old pioneer Samuel Rogers, was employed as pastor. After several years, Elder John Lindsay, of Illinois, was pastor for one year. He was succeeded again by elders Wyatt and Rogers, who were in turn succeeded by the writer, who preached from October '73 to October 1876. During his pastorate there, the old 3d Street house was sold, and the large and elegant house, which they now occupy, on the northeast corner of Tenth and Edmund Streets, was erected. During these three years the writer held several protracted meetings in which he was always assisted by Elder Wyatt. During these years nearly three hundred persons were added to the church. He was succeeded by that earnest and efficient pastor, John H. Duncan, who continued there some three years. He was succeeded by Elder John C. Corwine, one of our ablest, but one of the most modest preachers in the State. His family was so situated that he could not remove them to St. Joseph,

and after one year he was succeeded by the present popular and efficient pastor, Elder M. M. Goode, who has recently added more than one hundred and fifty to their number. The church in St. Joseph, has always numbered among its members, many of the most excellent people of the city, and has exercised a fine influence in the community. Among its membership in an early day were: Old brother Saunders, Dr. and Mrs. Boyd, Mr. and Mrs. Moss (afterwards Mrs. Flemming), Dr. W. J. Heddens, Mrs. Silas Woodson, Mrs. Nancy Micheaux, Mr. and Mrs. Mansfield, Mr. and Mrs. Joseph Tootle, Mr. and Mrs. Edwin Toole, Mr. and Mrs. Wyatt, and later Major and Mrs. Christopher, Mr. and Mrs. Alex. Craig, Mr. and Mrs. Thomas Haynes, Mrs. Ellen Dale, Abram Nave, Mr. and Mrs. W. H. Wood, General and Mrs. Eastin, Dr. and Mrs. Gore, Mr. and Mrs. Geo. Gore, and Mr. and Mrs. Tandy H. Trice. At one time President Joseph K. Rogers and his wife were members there and Colonel and Mrs. Slack, the last named being the second daughter of the lamented Thomas M. Allen, and many others whose names I do not now recall. While Mrs. Slack resided there, brother T. M. Allen made frequent visits, and alway aided the church by giving freely his valuable services. He is gratefully remembered by the older members of the church. This church has always been one of the most liberal in the State according to their means. Since

they have been able, they have sustained the home preacher liberally, have paid generously for protracted meetings, and given liberally to the cause of education and missions. They are now on the paying list in all the co-operative work of the church. One cause of the great success of the church has been the efficiency of the sisterhood. They have ever been forward in every good work. In the early history of the church, the male members with few exceptions were backward and indifferent. A prominent preacher once said of the church: "When I was there a nobler band of sisters were not to be found in the State, but if you would give me a barrel of flour and a bucket of water, I could make a better man than they had in the congregation." Of course this was only an exaggerated way of speaking of the efficiency of the sisterhood and the diffidence of the brethren.

*Elder Joseph J. Wyatt*, who has been mentioned several times in connection with the churches in northwest Missouri, was born in St. Clair county, Illinois, July 13th, 1819, but was reared in Fleming county, Kentucky. He was the son of a worthy, respectable farmer, and grew up to manhood on his father's farm. His education was such as was to be obtained in the neighborhood schools of his native county. In his early manhood, he developed a taste for reading, became a school teacher, and gave evidence of unusual ability as a debater in the societies which were organ-

ized in the school-houses of the county. After some years spent in teaching, he entered the law-office of Hon. Leander M. Cox, and prepared himself for the practice of law. In the year 1844 he was married to Miss Gooding, and very soon thereafter removed to Missouri and settled in St. Joseph with a view to practicing his profession there. He opened an office and entered at once upon the practice of law, with fair success for a young lawyer in a new town. Although reared by religious parents, up to this time he had never made a profession of religion. He had always respected religious men, and believed without a doubt the truth of the Christian religion. His young wife being of strong religious convictions and feelings, he naturally after his marriage, gave the subject more attention. He was at once recognized and identified by the few disciples in St. Joseph, as the firm friend of the Christian church. At a meeting held in St. Joseph, in the year 1850, by Elder A. H. F. Payne, he publicly confessed his faith in Christ and was immersed. At the time he united with the church there was no regular pastor, the congregation being unable to sustain a preacher more than one fourth of the time. They, however, did like the disciples of old, met together on "the first day of the week to break bread." Joseph J. Wyatt already somewhat accustomed to public speaking, was easily persuaded to speak to the little company so assembled, in the absence of

their preacher. His familiarity with the holy Scriptures, his fluency and fervor in speech, made him popular at once. He was urged to abandon the law and give himself to the work of preaching the gospel. In that day and in that region of country, where the number of the disciples was small, there was little promise of support for the preacher. He had a young and increasing family. He determined to continue his profession, and do whatever he could in the way of preaching the gospel. There was at once a demand for his services from all the surrounding country, and he soon found himself most actively engaged in the work of the ministry. He was after a time elected Judge of the Probate Court, and while he held this office he had more time for reading and study and made rapid growth as a preacher. Later he was appointed Post Master of the city of St. Joseph, and at the expiration of his term of office, he gave up all secular business, and from that time to the day of his death he gave himself wholly to the work of preaching the gospel. While he did not traverse so extensive a field as some of his preaching brethren, he travelled extensively over the northwestern counties of the State, and added great numbers to the churches. Elder Wyatt was nearly six feet in height, rather heavily and compactly built, weighed from one hundred and eighty to two hundred pounds. His hair was brown, his eyes blue, and his complexion clear



and somewhat florid. His voice was strong and musical, especially on the lower notes, but became wild and thrilling when pitched on a high key, as it was always in exhortation. Elder Wyatt was emphatically "a preacher of the word." He was always content to gather up the sum of scriptural teachings on the question in hand and present that as his sermon. He was never content, however, with simply convincing the judgment. He always sought to touch the heart, and arouse the sympathy. Unless he moved his audience to tears, he counted his effort a failure. It is but just to say, however, that he rarely failed to do this. Whatever might be the faults of the sermon, the exhortation and the appeal were simply superb. He was a man of spotless reputation. While making no sort of pretension to extraordinary piety, he walked among his fellow men in such a way as to make them feel that his life was as nearly faultless as that of any uninspired man. In St. Joseph, where he was baptized, and where he continuously resided till the day of his death, he had not an enemy in the church or out of it. The church there was always delighted to hear him. It mattered not who was the pastor there, he gave him his hearty co-operation, and his voice was often heard in the public worship of the church. He was for the greater part of his life, a man of robust health, and great physical strength. His sickness and sudden death were a great surprise

and shock to his friends throughout the State. He was preparing to go to his beloved people at Union, when he was suddenly stricken with paralysis, and passed away in a few hours. Mourned not only by his brethren throughout the State, but by all the good citizens of the town in which he had so long resided. He died on the 9th day of April, 1881, in the 62d year of his age. He left a devoted wife and three sons to mourn his loss. Several have gone before him. His eldest son, J. C. Wyatt, is one of the elders of the St. Joseph church, and the other two sons are highly respected, and successful young business men. His collaborer and intimate friend, Elder W. C. Rogers, sends me the following sketch.

ELDER J. J. WYATT.

Elder J. J. Wyatt, of St. Joseph, Missouri, was by no means a preacher of ordinary ability or influence. He was in some respects, also a very peculiar man. He was very cautious in choosing his friends; when once chosen, it required more than a whim, or an evil report to induce him to abandon them. He was generous and forgiving toward those who were unkind to him. At the close of the war, a Christian preacher residing in northwest Missouri, was not well received by the churches until brother Wyatt interceded in his behalf. A few years afterwards, this same

preacher, unmindful of favors received, spoke in a very unbecoming manner of brother Wyatt's ability in the pulpit. This was told brother Wyatt, with no subtraction, but a little addition, as is sometime the case. Afterwards I heard brother Wyatt speak in high terms of this brother's knowledge of the Bible, his pointed argument, eloquent appeals, but not a word of unkindness. This was Christ-like.

But there are times in the life of the preacher, when he is fearfully assailed by temptations. If there be a weak point, this will surely be assailed by the enemy of souls. Brother Wyatt had been a laywer, Probate Judge, Post Master, but was nevertheless constantly engaged in preaching. A few years before his death, while holding a protracted meeting with him at Old Union, some of the leading politicians and some of his chosen political friends addressed him a letter, urging him to make the race for Congress in his district; declaring that he would certainly be elected. During the meeting some brethren seemed to think he might possibly be persuaded to run, as all parties agreed that he could readily be elected. But they knew not the man. I inquired as to his feelings in regard to becoming a candidate, etc. He replied that he had no thought of entering the arena, or becoming a target for the wicked and unscrupulous to shoot at; that he differed from some of his friends as to his duties toward his country. He

was of the opinion that a lawyer, in becoming a preacher, might easily succeed in proclaiming the gospel, but it was not well for a preacher to abandon his profession for that of the law; that he proposed never to give up the ministry for any earthly consideration. He then alluded to the many temptations in the pathway of the political aspirant; and those Christians who are ambitious of earthly honors, he thought were in great danger of going astray.

He knew as well as others, what he could gain among men, by catering to the public. But no, he was not disposed to engage in such work.

The preacher's position was one of real honor here, among those really honorable. He had passed many happy hours with his brethren in endeavoring to make his fellow beings happy in this world and in the world to come. In this work he proposed to live and die. It was to him far more than meat and drink—it was a real joy—an unspeakable privilege to engage thus in doing good; an honor, a bliss, which this world could neither give nor take away. I need not add that he continued faithful in the ministry, until called to a higher field and a grander work.

How kind to the widow, the orphans, the oppressed, the broken hearted! Methinks I hear that voice, "sweet as the music of Aeolian harps," pleading the cause of the orphan, in the congregation. The person before you is firm, but you are

not thinking of the speaker. His soul is on fire. He is eloquent, but of his eloquence you are not thinking. His words are well chosen, very fitting, although plain and simple, but you are not now allowed to debate—in fact, you are moving with the speaker—he is bearing you off, you know not how or why, but nevertheless it is being done—in triumph. Now, as the speaker takes his seat, look around at the audience; there is manifest the profoundest feeling. All eyes are filled with tears. All hearts are captivated. It could not be otherwise. But who can divine just what has done the work? The voice, the manner, the speech, the magnetism, perhaps all combined; at least the great assembly is overwhelmed.

W. C. ROGERS.

ZACHARIAH LINVILLE.

BOULDER CITY, COL., July 2d, 1884.

*Dear Brother Haley* :—Having seen a statement that you were going to write a history of the Christian church in Missouri, and I see by your specimen articles, which appear from time to time in the CHRISTIAN-EVANGELIST, that you intend giving a brief biography of those ministers that were prominent in establishing the cause in the State; and never having seen my father's name in print from any of our religious scribes, I felt that his name might be overlooked amongst the names



of those godly men, whose love for the cause of Christ, for God and humanity, caused them to sacrifice their lives upon the altar of Eternal Truth, Justice and Mercy; who went at the call of the Master, and never returned until it was said, "It is enough, come home; thy work is done," the merit and labor of which, doubtless, will constitute largely the subject matter of your book.

Zachary Linville was born in North Carolina, about the year 1792, moved in early life to middle Tennessee, where he was married to Nancy Cash; from thence he moved to Jackson county, Missouri, and after some years, located in the adjoining county of Lafayette; in the Tebo Grove near the town of Dover. The circumstances of my father's conversion are not familiar to me, but he was converted in early life, and commenced to preach the gospel immediately; commencing at the same time as brother Duke Young. He established several churches in and around Tebo Grove. He greatly endeared himself to the people of Lafayette and Jackson counties. As an evidence of the high regard in which he was held, I will give an incident that occurred some years after my father's death. I was on a return trip from California, in the winter of 1856, met the ice at the mouth of the Ohio river, and there being no railroad facilities, I purchased a mule, saddle and bridle and passed through Tebo Grove on my way to Gentry county, Missouri. In passing I

found I was in the old neighborhood, for the first time since I was five years old, where my father had lived, and where I was born; so I concluded to spend the night there. Upon inquiry I found myself near old brother Enoch Fox's, whose name I only knew from hearing my father speak of him, so I turned in and made myself known; and the warmth of feeling that was manifested toward me was a great surprise to me. The word soon went out that a son of Zachariah Linville was in the neighborhood, and many of the people came in to see me and learn the particulars of the last days of my father and of his death. And great concern was manifested in the history, as I gave a detailed account of my father's last days on earth, how I stood by his dying bed in a lonely cabin, in a deep, dark ravine, in a thick woods in the mountains of California, two thousand, five hundred miles from home, alone. The only member of the family present, I received his last blessing, assisted him in his last prayer; closed his eyes, and laid him to rest in a rough pine coffin, in a place of his own selection, in the deep, dark, pine forest near the crossing of Weaver Creek, two miles south of Hangtown, there to rest from the labors of a life of toil and sacrifice, from which he had never shrunk.

I found from the respect and interest manifested toward me, his son, but an awkward boy, how deep a hold he had upon the hearts of the people,

and that he still lived in their affection. And although they could not administer to his wants, they would show a respect to his son.

My father sold his farm in Lafayette county and moved to the Platte Purchase, when it was first opened to settlement, settling in Buchanan county, two miles from Bloomington, now Dekalb, before the land sales. Here my father performed the grandest work of his life. The people here were a hardy, well disposed, tender hearted, industrious class, who had seemingly never heard the gospel preached; were very much inclined to spend their leisure hours and Sundays in town, playing cards and ball, drinking whisky and fighting. Bloomington was in this condition when my father settled in the community; but nothing daunted he went to work. He made an appointment in Bloomington; the people turned out and built an arbor, constructed a rude stand in the grove. The day came and father was present, and with him almost the entire neighborhood, the "more part" doubtless to hear what the "Campbellites" preached. It was common at this time for the men to meet in town on Sunday, and engage in their games until the hour for preaching. Some one would then remark, "Come boys, let's go and hear Uncle Zach preach;" so with one consent the bats were laid down, the cards stacked, and off they went, took their seats and gave good attention to the close; they would then

take their hats, and return to their games again. But soon this state of affairs began to change. One by one the leaders became interested in the subject of Christianity, and the welfare of their souls. They had never heard it in this wise. This was truly so plain that a wayfaring man, though a fool, need not err therein. They began to confess Christ, and put him on in the ordinance of baptism. Soon the intelligent, thinking portion of the community, were absorbed by the church, and thus the leaders of the people were gone, and the ranks of the enemy were weakened, and the material for a successful church secured. Chief among these intelligent families, who led off foremost in religious work were those of the Mays, there being seven brothers of that name and all heads of families. These had moved into the Platte purchase in an early day. They and their families all came into the church, and commenced to exercise their gifts immediately, and made good efficient members. One of them (David), became a preacher.

My father, in giving the closing invitation, would frequently use this remark, "If any one wishes to make the good confession, they now have the opportunity to come forward while we sing." On one of these occasions without waiting for the song, Dr. Taylor, a well read physician, a man strictly of the world, and a leader of the sports of Bloomington, arose and came forward,

remarking as he did so, "I wish to make the good confession," creating quite a sensation, and removing the embarrassment that sometimes attends those occasions.

Thus one after another came forward and took membership until he established a large influential church. His labors were not confined to Bloomington. He spent a great deal of time travelling and preaching in other parts of the surrounding country. He labored and built up the cause in many congregations, establishing churches, etc., without money and without price; never received a stated salary in his life; was opposed to preaching for money. Father was always rather a poor man, yet he never knew absolute want, nor has his seed ever begged bread, but he was unable to give his children the education they were justly entitled to. Father was a stern man, of unbounded faith and hope; had a perfect confidence in his Leader and his cause; went forth without a shadow of a doubt of success at the end; had no personal enemies. He had peculiar success in governing his family. He put them under law quite young, and soon taught them to respect his authority, never having to correct them more than once or twice. His word was law.

He taught us to believe it was wrong to profane the name of God, or violate his laws. We were thus educated very young to see our responsibilities and the dangers of procrastination, and our



need of a Savior. Thus he lived to see all his children connected with the Christian church, but the youngest, and she soon followed. We valued his counsel so highly that we were all induced to settle near him, and the circle remained unbroken until his death. Another thing worthy of mention in this connection, in regard to the religious training of his family; we all, ten in number, except one, married men or women of the world, or of other denominations and we all with one exception, won our companions by our good conversation; this we think was owing to correct religious training brought to bear at the proper time. Brother Dr. Ford, of Bethany, Missouri, remarked to me some years after father's death "that he was the best nurse for a church he ever saw." His godly example, and timely counsel made him a perfect success. Father's truthfulness was never called in question. A man of the world, a friend of long standing, by the name of Chris Mulkey, of Lafayette county, approached father at one time with this remark: "Uncle Zack, you could deceive me more easily than any man in the world." The reply was: "Why so, Chris?" "Why you could tell me the biggest lie in the world and I would believe you."

He was not much known outside of his field of labor. He followed in the track of many of the churches in the early days of the reformation, feeling that each man was individually responsible o

God for his time and his talent, and that he had no time to confer with others; but at home he was a universal favorite, and was considered authority on almost any subject. His was a quiet, unassuming life. During the winter of 1844, his health began to fail, and he planned a trip to Texas. He sold his farm in Buchanan county, gathered his children together, and in the spring of 1844 started for Texas. It being a very wet spring, we made very slow progress; so when we got on the Boston Mountain, our cattle nearly all had "foot-evil" so we went into camp for eight weeks, and during this time father was preaching in the surrounding country, and occasionally in camp; the doctrine was new but very plausible, and the common people heard him gladly, but the sects grew desperate and thought something must be done. So they raised a report that he had four living wives, and the one he now had was not his wife by marriage. This was pretty well circulated before it came to his notice, so he publicly refuted the report, by those who had known him from the time of his marriage.

He gathered very many into the fold, and admonished them to hold out faithful unto the end. One old gentleman, whose education and opportunities were not first class, became very much interested in the new religion. He was a Methodist, and was convinced very slowly, but after hearing father preach quite often he began to doubt his

former position (for he was an honest man), his mind was not at rest, and he must be satisfied on that subject; so he arose long before daylight, and walked several miles to our camp, called father out of bed and told him his business and wherein his troubles lay. Father began to remove them one by one, until the old man became desperate, and for want of Scripture to prove his position, gave a quotation from the old "Elementary" spelling book. Father assured him that he could not accept that as Scripture. "Why?" said he, "its in the spelling-book." The old man's mind was soon disabused, and he, like the eunuch, demanded baptism. Father called a few witnesses together, took his confession, and then went to the water and buried him in baptism, and he went on his way rejoicing, having no more doubts. Before we left camp, the people offered to buy father a choice farm and give it to him, if he would settle there, but he saw fit to return to Missouri, which he did that same fall, settling in Gentry county, on the waters of the Grand River, in the spring of 1845. Here his labors were again resumed, and for four years he labored very successfully, establishing a large church in his neighborhood; preached for the church in Salem, and the church on Hickory Creek, in Harrison county; also for the church on the Island branch in Gentry county. In 1849, my father concluded to take me to California for my health. We landed in the vicinity

of Hangtown, on the 18th day of September, and on the 23d day of December he died from the effects of the change of climate; being rational to within a few hours of his death, talked freely of his departure, selected his place of burial on a nice elevation at the foot of a large pine tree; a fitting place for the long deep repose of a self sacrificing, kind-hearted, noble pioneer. Rest, dear father, until the time of thy waking comes.

F. Z. LINVILLE.

## CHAPTER XXIII.

ELDER E. V. RICE.

One of the sweetest spirited men who ever ministered in the Christian Church in Missouri was he whose name heads these lines. I knew him, but not well enough to write such a sketch of him as should appear in these pages. I therefore wrote to his brother-in-law, Col. J. Torrey, of St. Louis, for material for a suitable sketch. He referred my letter to his daughter, and she referred the matter to brother J. D. Dawson, of Louisiana, to whom I am indebted for the following well written notice of this most excellent brother:

“DEAR BROTHER HALEY:—I need not explain these lines to you, as the accompanying notes will do it much better.

“I am not in possession of any facts relating to the early life of brother E. V. Rice. His family came to Illinois from Tennessee. He was probably born and brought up in the former State. His educational advantages were meager, owing to the newness of the country in which his early days were spent. I made a trip with him to Illinois a few years before he died, and was at the houses of five of his brothers, all living at that time upon farms within a few miles of Jacksonville. He himself was raised on a farm, but while quite a



young man he had quitted his farm life and went to clerk in a dry goods store. He married his first wife in Pittsfield, Illinois. Concerning his early religious life, the circumstances under which he became a Christian, and the struggles he had with poverty in order that he might become a minister of the gospel, I can communicate no certain facts. But with a heart full of love for Christ and his fellow men, he, at quite a tender age, felt impelled to give utterance to his feelings and convictions in the prayer-meetings, and soon was pushed forward to take the laboring oar in conducting meetings, in which he proved to be successful, and many through his labors were turned to Christ. But as his work enlarged he felt himself hampered and narrowed for the want of mental stores and equipments so necessary for every minister of the gospel to possess in order to success. He made up his mind to gain these, if possible, and although married and with a small family, he retired for a time from the evangelical field and went to Bethany College, taking his family with him. After a stay of several years he left Bethany and came to Louisiana, Missouri, where he remained several years, taught school and preached for the church. In 1865 he moved to Troy, Missouri, and took charge of a seminary. After some years spent there he was induced to locate in St. Louis. I need not trace his career further, as it is probable you are familiar with it. I enclose in this two

notices of him, one written by W. C. Dawson, my son, and the other by H. D. Clark.

“With Christian regard, very truly,

“J. D. DAWSON.”

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*“Death of E. Virgil Rice.* This announcement will be painful news to many of the readers of the *Times*. A late letter from his home in Louisiana, Missouri, conveys the tidings of his peaceful end on Sunday afternoon, March 5th, 1871. A formal obituary notice will doubtless soon appear. Meanwhile, on my own behalf, I wish to say a few words of one whom I have long known and loved. While brother Rice had not a reputation throughout the brotherhood as some have, who possess less mental and spiritual endowments, there were few of our congregations in Illinois and Missouri, that did not know him either by personal acquaintance or by report of his labors. But within these limits where his life was spent and his work was done, he has left an ineffaceable record of himself. I feel warranted in saying for others what I can say for myself, that the impress of a sweet, strong spirit like his, made upon individual minds and hearts is to them a “joy forever” and through them must be a perpetual blessing to the world.

Brother Rice commenced his ministry at an early age, in Illinois, and after having been married for several years, took his family with him to Bethany College, where he remained, I believe, two

sessions or perhaps three, and completed the classical course but did not graduate. Returning home, he threw himself into the work of preaching the gospel, with all the ardor of a soul on fire, and, constrained by the love of Christ, with a whole-hearted zeal, he cast aside all consideration of selfish interest or ease that he might "finish his course with joy and the ministry which he had received of the Lord Jesus."

His physical frame was from the first feeble and delicate. For several years after he began preaching he was totally or partially blind with ophthalmia. The disease of the lungs, under which he sank at last was developed, but through all he persevered not only preaching the gospel but supporting himself by other labors, that he might preach it. I speak what I know when I affirm that he never received an adequate support for his family. His mental organization was fine and delicate. There was a subtle penetrating force about his thoughts which I have never known in another person. He was gifted with a philosophical insight as rare as it is precious, a perception of the true relation of things, and a far reaching vision of the ultimate truth, in a complexity of argument which was native and intuitive. Sir William Hamilton, De Quincy, Coleridge and writers of this class were his favorite study in his hours of rest and relaxation. I have visited him upon his sick bed and found him eager to begin an argu-

ment on conscience, suspended unfinished two or three years before. A touching reminder to me that these studies and investigations of other and happier days, were not forgotten in the languishing and painful close of life, is the legacy I have just received, of Sir William Hamilton's Lectures on Metaphysics. His mental independence was absolute. He never was contented to think along the ruts of other men's travel; he would find his own path, and be his own pilot. Hence a theme worn out in other hands, became fresh and attractive in his. His fervid spiritual nature, and poetic enthusiasm, would throw a new soul into a theme, where new treatment by analysis, and argument was clearly impossible. It might be thought one thus endowed with rare genius and peculiar gifts, would be disqualified by temperament for preaching the simple story of the Cross, and dealing with the homely doubts and difficulties of common sense. His whole nature, mental and spiritual, would have been shocked by such a result. The object of all the restless inquiry and activity of his mind was to simplify for common use the mysteries of godliness, and to make the story of the Cross attractive to ears tired and dull of hearing. Of all the preachers whom I have heard, I have known not one, who had such a wealth of illustration as he. He drew upon all the stores of his knowledge of nature, of men, of books, above all of the Book of Books, that from these he might



obtain a fact, an instance, a principle which would illustrate (that is, illuminate) his subject and bring his thought within reach of the humblest capacity. I have been speaking of his mind. On this subject I could enlarge at any length, and my admiration would tempt me to trespass too far upon your space, and your reader's patience. But how shall I speak of his heart, without touching my own in a place too tender and sad by his loss, for me to reveal. In my first attempts to preach the gospel, he was almost my constant counsellor and guide. Under his auspices my letters of ordination were granted. In many miles of travel, many weeks of companionship, and many years of close and intimate friendship, I learned to love him with a brother's love. When death at last came, it found him with his house set in order, and prepared to go. In his weakness he was made strong by the Savior's love, and he closed his eyes in the calm and trustful hope of immortality. He has gone almost before the maturity of his powers was attained; and the struggle has closed in peace. "And I heard a voice from heaven saying unto me, Write: Blessed are the dead who die in the Lord, from henceforth saith the spirit. Yea, that they may rest from their labors and their works do follow them."

WILLIAM C. DAWSON.

Louisiana, Mo., March, '71.



Brother E. V. Rice died in this city, on Lord's day evening, the 5th inst. On the "day of all the week the best," as the sun was going out through the golden gate of the West, the pearly gates of the celestial city opened to grant his weary spirit welcome. His life was earnest and laborious, his death was peaceful and triumphant. The faithful "soldier of the cross" has received his promotion—has been called "up higher." He was buried in Pittsfield, Illinois, followed to an honored grave by his devoted wife and children, his aged mother and two brothers and a vast concourse of friends. This has been his home in former years, where in teaching and preaching he had accomplished much good; and had enshrined himself in many hearts; as was evinced by the deep-drawn sighs and tearful eyes of young and old who looked lovingly upon his sleeping form, "asleep in Jesus." His body reposes in the bosom of his mother earth, side by side with honored dust, and his spirit rests in the paradise of God. Long years of toil fitted him for a full portion of "the rest that remaineth" while a rich harvest crowns his earthly labors. His trials and sorrows are forgotten amid "the joys unspeakable." The sun of his day of life sank beneath its horizon rich in the mellowed light of a peaceful hope, to rise in the cloudless splendor of eternal day. I intend no epitome of his life; let this be given by some one older, and more competent than myself,

but I desire to accord my appreciation of him as a man of ability and merit. His native modesty obscured his real worth and power. Had his faith in the omnipotence of brass, been as strong as that of some far inferior, his name would have shone quite resplendent. His faith in the omnipotence of hard work was strong, for he belonged to the list of self-made men. In the morning dawn of early manhood he gave heart and life to the Savior, that life, too, was to be made valuable as possible. He would be no cipher but a positive power in the church, and in the world; that the world should be wiser, better, happier for his having lived. He was no son of opulence and luxury, but belonged to that large class that is self-sustaining, and that climb the rugged steep of life by personal effort and rigid economy. Lowly cradles, humble cottages, and obscure mothers, hold a mighty debt of obligation against the world. By his own exertion in manual labor, teaching and preaching, he obtained the means to educate himself, thus furnishing an example to the young, that purpose, patience, perseverance, piety and providence are the essentials of enduring success.

He entered upon the public ministry of the word at twenty, and filled out a score of years in the Master's service, and now he "rests from his labors" but his works will follow on for many years yet, for much of his sowing remains to be gathered in amid the glad angelic harvest home.

He kept no register of conversions made under his ministry, regarding it a species of self-glorification. Paul may plant and Apollos may water, but God gives the increase. This absence of egotism is worthy of emulation by young ministers who try "to get themselves before the people." His life belonged to the public, and for several years mainly to this State. Thinking that it would gratify many of his friends to read them I have obtained permission to publish the following abstracts from his pen. They were written in the confidence of private fraternal correspondence to one of his brothers; in a letter bearing date November 2d, 1869, a few months after he commenced his labors with the 8th and Mound Street church, in St. Louis. He says:

I now feel that I am just beginning to be prepared for my work. Could I have bodily strength even such as for the last ten years, I believe God would make me a weakness out of which he could work some good. He, however, has been pleased to leave me little hope of this. He has at the same time, greatly increased my better, higher hope. For the last year my health has been growing more and more precarious. I have been in doubt about my lungs. All doubt has been removed. Last week an attack of hemorrhage showed me my real condition. I can hardly feel that my work is done yet, and still I can hardly hope to be well again. I may live for years, may

possibly be well once more, but decline is far more probable, and my departure from earth not many years distant." After speaking of some trials and disappointments in his life, he proceeds: "Yet it has been a happy life, far above what I have deserved. I have found infinitely more for which to be thankful, than at which to repine. I love this beautiful world which our heavenly Father has made for us. I am delighted with these hallowed loves, with which he sweetens our lives here, but I am neither dismayed or afraid at the prospect of death. When it comes, if God will keep me from evil, it will come a messenger from the skies. My only care is to serve the Master and my family, till my change comes. Work has been my watch-word, and by the help of God shall be till I die. The wealth of this world is vanity and vexation of spirit. The applause of men is an empty, powerless thing, but the love of God is life and peace. I know I am all unworthy of our blessed Savior, but he came because we are not and can not be worthy of him and he will not leave me to shame."

Such is the faith that overcomes the world. I was with him frequently during the last month of his illness, and to him death came as the angel of deliverance. With the sting moved by the Redeemer's pardoning mercy, and the fear supplanted by "the living hope" he felt it a blessed thing to "die in the Lord."

H. D. CLARK.

## CHAPTER XXIV.

ELDER JOSEPH J. ERRETT.

Among those who labored in Pike county Missouri at an early day, none was more prominent or more successful than Joseph J. Errett. Brother Errett was born in New York City October 17th, 1815, and was a member of that family of preaching brethren so widely known throughout the country, Isaac Errett of the "*Standard*" being one of them. He came to Pittsburg, Penn., in 1832 and was baptized when eighteen years of age. When a youth he was apprenticed to the trade of a saddle and harness maker. When he married he determined to seek his fortune in what was then known as the far west. He was married to Rachel Davis, March 6th, 1837, and came to Missouri and settled at Palmyra in Marion county the same year. Here he engaged in business. He had become a disciple at his home and brought with him testimonials of Christian character. Having learned to pray and exhort in the social meetings of the church from which he came, he soon took a prominent part in the social meetings of the church in his new home. He was so well instructed in the word of God, was such a graceful and fluent speaker, that the brethren urged him to take up the work of the ministry to which he finally consented.



He did not, however, for some time give up his business, but visited the surrounding congregations and communities and preached for them on Saturday evening and Lord's day. His services were however, very soon in such demand that he was compelled to surrender secular business in a measure, and give himself wholly to the work of the ministry.

In 1851 he removed to Pike county and settled near the village of Paynesville where he continued to reside up to the time of his death. When he removed to the county he found congregations already organized at Clarksville, Louisiana and Frankford. These had been in existence for some years and he served them all at different periods during his residence in the county. He was the first Missouri agent who ever traveled in the State for the old "American Christian Missionary Society." He was also at different times the most successful evangelist of the District Co-operation of which his county formed a part.

When the Missouri Female Orphan School of the Christian Church was founded he became one of the solicitors for the endowment fund and canvassed with a good degree of success the churches in the eastern part of the State, securing some \$6,000.00.

Most of the years of his ministerial life however were spent in preaching monthly to the various churches throughout his part of the State, and in

holding protracted meetings, in which he was generally successful. He was personally popular with his preaching brethren and was a great favorite with the churches wherever he traveled. He was actively engaged in the work of the ministry in his section until within a few weeks of his death. His health had been somewhat impaired but he was not considered at all dangerous. When the State meeting was held in Moberly in September 1880 he attended and greatly enjoyed the meeting. On his return home to Clarksville he preached to his congregation on the work of the convention, giving an account of the meeting and was enthusiastic in its praise.

A few days after the meeting, in the delightful autumn days, his wife and other members of the family had occasion to visit a neighbor, and he remained at home engaged in reading a favorite author. Some children in the neighborhood who had been in the habit of calling there to ask for fruit, called and knocked at the door but receiving no answer they looked in at the window, and saw his prostrate form near the chair in which he was accustomed to sit. They immediately summoned the physician of the village, who was his son-in-law, and other members of the family, who on entering found that he was dead. His spirit had suddenly taken its flight to the spirit world. He had been stricken with paralysis. There was no one present to hear his last words.

No one to receive kindly messages for his loved ones. As Moses died on the mountain alone with God, so dear brother Errett, in his own humble home, alone with that God whom he had so faithfully served, met the king of terrors. But we can safely say that death had no terrors for him; since the sting of death is sin—and he had for many long years by the grace of God been dead to sin—the sting of death to him had been taken away. The news of his death spread rapidly, and soon large crowds of his neighbors and friends gathered about his home. It was remarkable that on the day of his funeral, which was preached by the writer in the church in Clarks-ville, where he had so long ministered, that the house and yard were filled with the old men and women of the community, who mourned him as if he had been a member of their respective households. A larger assembly was never convened at any funeral service held in the county. His body was laid away to rest among his brethren and friends, many of whom he had followed to their last resting place; there to await the voice of Him who said, “I am the resurrection and the life. Whoso believeth in me, though he were dead, yet shall he live again.” Brother Errett left a faithful wife who still survives him, and three daughters and two sons. His children are all faithful disciples, and worthy descendants of this worthy minister.

Brother Errett was not a scholarly man. He made no pretension to greatness in any direction. He was a plain, simple character, but one of the purest of men; a man of fine common sense; one who understood the gospel, and told "the old, old story well." He was content "to know nothing save Jesus Christ and him crucified." The churches in all that section loved him, and they do most cheerfully acknowledge their indebtedness to him. He was greatly loved by his brother ministers, and highly esteemed by those without as well. He was first of all a man. He was a gentleman; a Christian gentleman, and this being said it need not be said that he enjoyed the confidence and respect of all who knew him.

## CHAPTER XXV.

The following sketch of brother Young who labored much in Buchanan county, is here inserted.

## ELDER DUKE YOUNG.

*Elder Duke Young* was a preacher of much more than ordinary ability. Like all the pioneers of this Reformation, he was a man of positive character. What he believed, he proclaimed to the people with unquestioning confidence; and by the authority of his Master. He never tampered with any of the commandments of the New Testament, never at any time, or under any circumstances, compromised one iota of what he conceived to be the truth. He read and studied but one Book, and had but one mission in this world, namely, "to preach the word." He was full of zeal and energy, and loved to go from place to place preaching the gospel of Christ.

From his boyhood, Duke Young was a "Jackson Democrat," and was an intimate friend of "old Hickory." It is well known that Jackson loved and helped his friends. At one time he remarked to Young that he could obtain for him a lucrative position in the Land Office, located at Lexington, Missouri. This would have been a temptation to some men, but was none to brother



Young. He declined the office with many thanks, and clung to his chosen profession, preferring preaching and poverty, to political honors with affluence.

He possessed a great fund of humor, and was a general favorite with all preachers who knew him, notwithstanding he treated them at times rather cavalierly. For several years he lived and labored in northwest Missouri, making his home in Andrew county. During these years he often attended the great meetings of the brethren, held in the central part of the State, sometimes at Lexington, Columbia, or Fulton, where he was ever delighted to meet the "Fallen Heroes," T. M. Allen, T. N. Gaines, Marcus P. Wills, Jacob Creath Jr., Joel Haden and others, gathering up, as he phrased it, "powder and ball" sufficient to do him through an entire campaign. At one of these meetings it was announced after the services that on the next day Elders Young and Gaines would preach, brother Young in the morning at 11 o'clock, brother Gaines at night. It so happened that these two brethren lodged together overnight at the same place. In conversation after retiring to rest, brother Gaines gave brother Young the heads of the discourse he proposed delivering the following evening. It was a fine discourse, and brother Young was delighted with it, and thanked brother Gaines for laying it before him. The next day at 11 o'clock, when brother Young read his text a

peculiar smile lighted up his features. With as much gravity as possible he proceeded to deliver the veritable discourse of brother Gaines, letting him and others know that he was "on the ground" for the very purpose of learning as much as possible from all of his dear brethren. Brother Gaines was of course astonished and "used up" but there was no harm done, for when the time came for preaching, brother Gaines was equal to the occasion.

Brother Young was a man of much sympathy and benevolence. He was not only a godly man in conversation and in life, but he believed that God was ever near his people, helping them day by day. He was unable to see how there could exist a general, without a special Providence; in this conviction he lived and died.

A touching and somewhat amusing incident is related of him. On his way to a great meeting held at Lexington, Missouri, he was travelling on horse-back and alone. The morning was clear and cool. He overtook a poor woman, with two or three ragged children, walking. Entering into conversation, he soon learned that she was a widow, and that she and her little ones had started on their day's journey, hungry, and without a cent of money with which to buy bread. He immediately gave her all the money he had in his pocket, telling her at the same time to be of good cheer, that the Lord would certainly provide for

her and her children. Riding on, musing upon the fortunes and misfortunes appertaining to this world, he soon arrived at the Missouri river. The ferryman being on the other side he shouted aloud to him to "Come over" he desired to "cross." Hitching his horse he sat down at the root of a large tree, and for the first time realized that he had not a cent of money with which to pay his way over the river. For some time he sat in deep thought, now and then unconsciously striking the end of his riding whip in the sand and dust at his feet. Finally he struck and unearthed a half dollar in silver. He joyfully picked it up remarking that the Lord gave it to him just at the time he needed it most. And no mortal could ever have convinced him to the contrary. All the casuistry of philosophers or metaphysicians with their "ins and outs" could never have availed anything in setting aside this firm conviction.

W. C. ROGERS.

#### ELDER TIMOTHY FORD.

This worthy minister was born in ———  
 ———, and in his early life was a licensed exhorter in the Methodist Episcopal church. As will be seen by reference to the sketch of Elder S. E. Jones, he was induced to abandon Methodism and accept New Testament Christianity, in faith and in practice, under the labors of that earnest and

successful evangelist. He at once entered actively upon the work of preaching the old gospel without any "additions or subtractions" and spent his life in pleading with the world to accept Christ, and with the denominations to restore primitive Christianity. Brother Ford was a man of fine natural ability, a good speaker, a tender exhorter, and withal a fine singer. He had a vein of humor in his nature, which, with his delicate sense of propriety and sanctified common sense, made him a charming fireside companion. He was a man of unblemished reputation and exerted a fine influence in all the region in which he lived. He was the friend and associate of Elder T. M. Allen, J. J. Errett, Dr. Hopson, and in fact all the preachers who labored in that part of the country. He enjoyed the meetings of his brethren and was found in the midst of their counsels wherever they were gathered together. Brother Ford lived to a good old age, and died in the triumphs of the Christian faith. His memory is fragrant, and multitudes of his spiritual children rise up to call him blessed. Many of those dear old men, whose lives were spent in labor for the spread of the gospel, had but little reward, and sometimes but little appreciation in this life, but in that great day, when all the influence of the whole life is seen in its grand results, they will receive crowns with many stars, and realize the gracious promise that they who turn many to righteousness shall shine as the

stars forever and ever. Among that great company will be found the subject of this too brief, and all imperfect sketch, Elder Timothy Ford. The following letter is here inserted. It tells of the churches in which brother Ford labored much.

March 27th, 1886.

REV. THOMAS P. HALEY.—*Dear Brother:* In response to your request in the CHRISTIAN-EVANGELIST, for information in regard to pioneer preachers in northeast Missouri, I will give you a short sketch of one or two who are not known to history so far as I am advised, who deserve honorable mention in the book you purpose giving to the public, and will be read with interest by many in Missouri, Illinois and Kentucky.

Stephen Ruddle was born in the State of Virginia (which at that time comprised the State of Kentucky) in the year 1767. His father was English, his mother was German. His father was the builder and owner of Ruddles' Mills, built at the junction of Stoner and Hingston, two streams that at that time afforded abundant water for propelling mill machinery, situated in Bourbon county. The education of Stephen Ruddles was scant, as he was captured by the Indians when he was only nine years old and held by them until he was twenty-nine, thus he was with them twenty years in which time he learned their language, manners and customs and traditions. After he returned to



his father in Kentucky, he went to school and learned to read and to write, and being a good student and anxious to gain information, he soon became the equal of his fellows. After he had been home a few years he joined the Baptist church, and received his call and became a preacher; and during his ministerial labors he came in contact with Barton W. Stone, whom he greatly admired and whose teaching wrought quite a change in his views in regard to many things taught by the Baptists. In the year 1817, he with several families, came to Missouri and settled on Ramsies' Creek in Pike county; and on February 21st, 1818, he organized a church at Ramsies' Creek, on the Bible alone, and preached the doctrine of "free grace" to all who attended upon his ministry. He claimed no exclusive privilege at the Lord's table, but taught that the Lord's people had a right to partake. Some Baptists united with the Christians (for that was the name they preferred), but in process of time they drew off and organized a Baptist church, occupying the same house of worship. I have heard the statement made, time and again, that Stephen Ruddle, delivered the first discourse ever preached by a Christian preacher, in this part of the State. He ministered to this church ten or eleven years, and not to only this church, but he preached along the Mississippi bluff, in Pike and Lincoln counties. In the year '29 he sold his farm and moved to Adams

county, Illinois, where he continued to preach as long as he was able, and died in a good old age. He was greatly beloved, and was quite popular as a pulpit orator.

Another preacher that deserves honorable mention, a nephew of Stephen Ruddles', who filled the pulpit vacated by him—*John D. Mulherin*—was born in the State of Kentucky, in 1810; he came to Missouri, with his parents, in 1817; made a profession of religion at an early age, and by dint of hard study and close application, acquired considerable knowledge of the Scriptures and was quite proficient as a preacher of the gospel of Christ, and did much for the cause in this part of the State. The church at Ramsies' Creek, was known extensively, and visited by preachers whose name is legion; among whom was Sam Rogers, James Hughes, James McBride, Jerry P. Lancaster, Barton W. Stone, himself, Jacob Creath, W. H. Hopson, and many others of more or less note.

After the death of J. D. Mulherin, which occurred in September, 1852, Joseph J. Errett was called to minister to this church, and during the early days of his ministry a proposition was made to dissolve old Ramsies' Creek church, and build two new ones; which they did, one at Clarkesville and one at Paynesville. Brother Errett was their preacher at Paynesville from 1852, until his death.

A. R. BARTON.

*Paynesville, Mo.*

## CHAPTER XXVI.

## ELDER JACOB CREATH.

This sketch is taken largely from his autobiography.

The subject of this sketch for a great many years, was known as Elder Jacob Creath Jr., because he had an uncle in Kentucky of the same name, who was also a preacher of the gospel. While the early life of this distinguished, and in many respects remarkable man was spent in Kentucky and Virginia, his ripe manhood and declining years were spent in Missouri; and his name is inseparably and prominently, and I am glad to say honorably, connected with the early struggles of the Christian churches of his adopted State.

He was born on the 17th day of January, 1799, on Butcher's Creek, Mecklenburg county, Virginia. He was the second son of Elder William Creath, who was for a great many years a prominent Baptist preacher in Virginia. His mother had thirteen children, nine sons and four daughters. Four of her sons became preachers of the gospel. He grew up on a farm, and as his father was very much from home, and as ministers in those days for the most part labored without salary and with very little compensation, the burden of supporting the large family, devolved upon the mother and

older sons. He was therefore compelled to share the labors of the farm from about nine years of age, until majority. In his 22d year he commenced the study of English, Latin and Greek grammar. At a very early period in life, his attention became aroused to his eternal welfare. In those days it was inculcated that people must pass by Mount Sinai, and hear a certain amount of its thunder before they could catch even a glimpse of Mount Calvary. They were instructed that they could do nothing, and yet that they would certainly be damned unless something was done. He underwent what in those days was denominated "a great law work." "I strove as hard," he remarked, "to observe the law of Moses as though I had been a Jew." He desired most sincerely to be a Christian, but knew not how to become one. And from none of the teachers of that day, however distinguished, could he obtain the desired information. He exerted himself to secure the favor of God, by his good deeds, and sometimes thought he had almost succeeded, when all at once some gust of wrong feeling would drive him from his course, and disperse all his hopes of divine friendship. He tried to drown his sorrows in infidelity, but his conscience would not allow him to become an infidel. The word of truth had pierced his soul too deeply for that. He believed the Bible to be the word of God, and Jesus to be the Christ, the Son of the living God, as firmly as now,

but the preachers told him "that was historical faith and would by no means answer his purpose, and that his only chance of salvation consisted in being born again." But how to obtain that all important boon, the deponent testified not. Thus was he left in the dark, without pathway or guide. "Had I been told," said he, "to believe on the Lord Jesus Christ, and be baptized for the remission of sins, I could have been a Christian at ten years of age, as easily as at seventeen. I never saw the day that I did not desire to be good, and to please God, my Maker. I often withdrew to retired places, and prayed him that I might see a great light shining around me, like Saul of Tarsus, or hear a voice informing me that my sins were pardoned."

In April, 1817, the Meherrin Baptist Association met at Ready Creek meeting house, in Brunswick county, Virginia, about thirty miles from his father's house. His father and other preachers were expected on this occasion. "I concluded," said he, "to attend the meeting, with the faint hope of obtaining some relief from my protracted mental agony. At the close of the last discourse on Lord's day, James Shelburne, the father of Silas Shelburne, invited persons present, in distress of mind to come forward and be prayed for; observing that all who did so at the last Association, a year ago, had obtained a hope and had been baptized, and that some of these were now



preaching the gospel; instancing his own son, Silas, and James Jeffries. While he was thus addressing us, the thought occurred to me, that I could not live another year, under the mental anguish which I had so long endured, and that the present moment might be the only opportunity which God would ever afford me of fleeing from the wrath to come. Influenced by this consideration, and overwhelmed with solicitude and sorrow, I pressed through the densely crowded audience, that I might enjoy the benefit of their prayers. There was great rejoicing among the preachers both on my own account and on my father's. They prayed very fervently for my salvation, and taking it for granted that their prayers would be answered, welcomed me to the enjoyment of God's favor. My perturbation of mind was somewhat assuaged, but permanent relief was not afforded. Soon after, my father asked me if he might publish that I would be baptized at the next church meeting on Wilson's Creek, three miles from his home, on the third Lord's day in May. I remarked that I would prefer to wait a little longer, as I did not wish to deceive myself or others. He answered, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." I authorized him to do as he desired. The appointed time having arrived, and candidates for church membership having been invited to present themselves, I alone went forward. Few at that time

cared for their souls. My father then said to me: "My son, will you begin and tell what the Lord has done for your soul?" I replied that I had not much to tell, but any question which he would propose, I would endeavor to answer. His first interrogatory was: "Have you seen yourself to be a sinner?" I responded, "I have seen and known I was a sinner." "Do you think," he continued, "that you can save yourself by deeds of the law?" I replied, "No flesh shall be justified in the sight of God." "On whom," said he, "do you depend for salvation?" I answered, "On Jesus Christ, for there is no other name under heaven among men whereby we must be saved." "Do you wish," he added, "to be baptized?" "My coming here," I observed, "is the best evidence of that." Do you, he remarked, from this time forward, intend to live the life of a Christian? My answer was, "with God's help I intend to do so till death." My examination having proved satisfactory, they received me. And the next day being Lord's day, my father immersed me in the presence of a vast multitude of people, including school-mates, intimate friends and neighbors. When I emerged from the water, I possessed what had never fallen to my lot before, "the answer of a good conscience toward God." I felt tranquil as a summer eve. My "peace was as a river," I rejoiced with joy indescribable and full of glory. I continued to praise God and rejoice; I was diligent in business,

fervent in spirit, serving the Lord. Many a happy Lord's day did I spend while yet a youth, both before and after my baptism. The hard toil to which I was subjected during the week did not render less sweet the rest of the sacred day. On the third Lord's day in June, just three months after his conversion, Elder Creath preached his first sermon. His text was taken from Gal., 3: 10. "For as many as are of the works of the law, are under the curse, for it is written: Cursed is every one who continueth not in all things which are written in the book of the law to do them." He was not at all encouraged by his first attempt. An old lady present said he made a good prayer, but she didn't think he would ever make a preacher. Of this remark he says: The old lady's views and mine corresponded precisely on that subject. And I thought if God would forgive my first offence of the kind, I never would repeat it." Shortly afterward, however, "under the influence of devotion, benevolence and conscience he determined to devote" his days to the work of the ministry. He was accordingly licensed by the Baptist church at Wilson's Creek meeting-house, Mecklenburg county, Virginia, on the 15th day of February, 1818. This document was signed by William Creath, his father pastor, and William Pennington, an ordained preacher.

In January, 1819, he entered the University of North Carolina, at Chapel Hill, and placed him-

self under the care of Abner W. Clopton, "who was a learned, good man, a physician, and a professor in the University."

In the year 1820, on the 23rd of September, he was ordained at Mill Creek meeting-house, Casswell county, North Carolina, after he had taken a course in Latin, Greek and English and Theology. In November 1821, he entered Columbia College, Washington, D. C., under the supervision of William Staughton, D. D. In December, 1823, he left this institution, and again resided with his friend and brother Clopton, at Charlotte court-house. From the colleges, both in North Carolina and Washington City, he received testimonials of the highest character. During his stay in Washington, he frequently preached for the Baptist brethren, and when he left received from them a very complimentary letter commending him as a "faithful minister, a pious and upright Christian, and justly entitled to the Christian esteem of the friends of Zion in general, and of the Baptists in particular." This document was signed by Thomas Barton, Pastor, and Wm. Gordon, Clerk.

About the year 1824, he left Virginia, and located in Kentucky; the first notice of him in that State, being a letter dated Franklin, Kentucky, December 15th, 1825, and written by Elder Phillip Fall, then a prominent preacher and teacher in Kentucky. In this letter he is offered the pastorate of the church in Louisville, Kentucky. In an-

other letter, dated Lexington, Kentucky, April 8th 1826, he is informed that he has been chosen with Elder Vardeman to supply the pulpit of Dr. Fishback, during his contemplated absence. This communication is signed by W. T. Smith, Peter Hadenburg and William Poindexter. In September, 1826, he received letters from the Baptist church at Great Crossings, in Scott county, and the church in Lexington, commending him to the faithful wherever he might travel. In October, he left Kentucky for a tour through the south in company with his cousin Albert Gallatin Creath, a young lawyer. He bore letters of introduction from Colonel Richard M. Johnson and other distinguished Kentuckians to General Andrew Jackson, at the Hermitage, whom he visited. He also visited Colonel Robert Foster, the Lieutenant Governor and Moses Norville and Felix Grundy. While in Nashville he preached in the Baptist church. From thence he proceeded to Natchez, Mississippi, preaching at several points on the way.

At this time the prejudice and bitterness existing between the different sects was at its very height. Elder Jacob Creath was by his very nature an extreme man. He was born a radical. Whatever he believed, he believed with much intensity, and he advocated it with all his might, and handled his opponents mercilessly. His preaching excited such violent opposition that his



character was assailed and he felt himself compelled to publish his ordination papers and his several commendations, as a vindication of himself from the charges of his opponents. He says: "I was burned in effigy at one of their camp-meetings. Meeting Dr. Line, a friend of mine, he asked me if I was not afraid to travel alone. I told him I was not. Well, said he, You ought to be, for be assured your life is in danger, and but for the protection afforded by the civil law, you would ere this, have been hung. The parties most enraged were Presbyterians, Methodists and Episcopalians." In the year 1827, he was attacked with billious or yellow fever, came near losing his life, and was compelled to leave the South. Early in the year 1828, he left New Orleans for Louisville, Kentucky, and proceeded thence to Bethany, Virginia. Here he visited Alexander Campbell, and formed an attachment for him which lasted throughout his life. In 1829, he preached in Kentucky with head-quarters at Versailles. Of this year he says: "The most remarkable event of my life, during that period was my trial, for heresy, by the congregation at Great Crossing, Scott county, Kentucky, then under the pastoral care of Silas M. Noel, D. D. I had preached acceptably to them in 1825 and 1826, as their letter to me in September, 1826, demonstrated. On the 17th of May, 1829, I received from one of their number the following communication :

Dear Brother:—I send you the request of the greatest portion of the Crossings church. Their desire is that you will give your views of man as a sinner, and how the change takes place, so as to constitute him born again. Or in our familiar way as Baptists, we want your views of experimental religion; how a sinner is brought from a state of enmity against the Savior to be a lover and worshipper of him. This request has grown partly from reports and partly from a number of brethren who have heard you preach since you returned from the South; conceiving that you had abandoned your old mode and views of preaching under which their hearts were many times gladdened, and have sat under your ministry with great delight; and we ask our divine Master to grant you his spirit, that you may rightly divide the word of Truth, giving saint and sinner his portion in due season. The above request I hope, brother, has arisen from the best feelings of my heart. I say this because it originated in my own breast; seeing so many of the brethren that loved you as their preacher, when here before, (before you went South) had determined that they did not care to hear you any more, and, in fact, would not come to a meeting, if something like this had not been requested. Oh, Lord, keep us from prejudice, and lead us in the way of truth.

WILLIAM SUGGETT.

This was the beginning of the conflict in the Baptist churches of Kentucky, between those who sympathized with Alexander Campbell, in his views of Christianity, and those who opposed him. Elder Creath was probably selected by the opposition because he was recognized as the strongest among those who had begun to advocate a return to apostolic teaching and practice. When the issue was made up, it was stated in the following words: "The main item in the indictment, was a denial of the direct operation of the Spirit of God upon the sinner's heart, previous to the exercise of faith upon his part, in order to produce faith." I took the ground, then, that the word of God is the grand instrumentality by which the hearts of sinners are changed, and that when the evidence of our Savior's Messiahship or divinity, is fully set forth, the human mind finds no difficulty in believing it as it believes any other well sustained proposition, either in morals or mathematics. And if something has to be added to this evidence beyond our own resources before we can believe and obey, we are nearly in the condition that we would have been in if God had not spoken to us at all." Many of those who were in full accord with the views here expressed, doubted the propriety of urging them just now, "as the public mind was not sufficiently enlightened to appreciate them, and our enemies would handle them with great effect against us." Elder Creath maintained that

his position was true, and, said he, "If truth ruins us, I am willing to be ruined."

In response to the foregoing request, Elder Creath appeared at the Great Crossing, and taking as the basis of his speech, Paul's defense before Agrippa and Festus, made a masterly effort. Some approved and applauded, but the greater part angrily denounced him as a heretic. His uncle, Jacob Creath Sr., was present, and endorsed as far as he conscientiously could. John T. Johnson, who afterwards became the great evangelist of the churches, was also present, and declared as he came out, in his emphatic way: "Absolutely, if they don't let that man alone, the stones of the street will cry out against them." His adoption of the views and teachings of the disciples was probably due to the impressions made upon his mind at time. Indeed, he said to brother Creath on one occasion, "If it had not been for you, I should never have been connected with the reformation."

Not long after this, he met with Elder Raccoon John Smith, one of the strongest men in the Baptist church in the State, and on comparison of views on this question, they were found they were practically in accord. At Lexington, in 1829, the Elkhorn Baptist Association attempted to expel from fellowship those who were advocating the Bible alone, as their infallible standard but were defeated by the efforts of brother John T. Johnson,

Dr. Joseph G. Chinn and others. This gave the "Reformers" another year in which to get their views before the people and especially before the brethren so that when the crisis came they were better understood, and had obtained a much larger number of sympathizers. They had also attained much more skill in presenting their plea.

In the year 1830, the Elkhorn Association cut off Elder Jacob Creath and his uncle. The heinous offence was the preference of God's unadulterated word as "the infallible rule of faith and practice," to human creeds and theological systems. The proceedings of the Association were violent, and such as can hardly be perceived possible at present. From this time forward, both the Creaths became the bold and aggressive advocates of New Testament Christianity, without any of the additions or subtractions of succeeding ages. In September, 1831, brother Creath was married to Mrs. Susan Bedford, the widow of Sidney Bedford, of Bourbon county, Kentucky, and for some years was engaged in farming, and preaching on Saturdays and Lord's days.

In the year 1834, brother Creath held a debate with the Rev. Lewis Green, professor of ancient languages in the Presbyterian College at Danville, Kentucky. It was held at McCormick's meeting-house, in Lincoln county, in the month of July. He undertook this debate at the earnest sollicita-



tion of his uncle, who was really the challenged party.

Those who knew brother Creath in the days of his strength will readily believe that his opponent had no easy task, and that he found in him a foe-man worthy of his steel. Of this debate he says: "Our own brethren enjoyed their triumph exceedingly." In the year 1835 he and Elder John T. Johnson held a remarkable meeting at Versailles, in Woodford county. "One hundred and forty persons confessed with their mouths the Lord Jesus, and were baptized for the remission of their sins." "I baptized them," said he, "in the Kentucky river at Sublett's Ferry, six miles from Versailles. The day on which the baptism took place was bright and comfortable. The roads were excellent. The river was clear as crystal. The water was warm and the bottom was covered with sand and gravel. Its bank up and down for some distance were lined with deeply interested spectators. The roads leading to it were crowded with wagons, carts, carriages, horsemen and footmen pressing forward to witness the sublime spectacle."

In May 1837 brother Creath visited Missouri for the first time, with a view to moving to the State if he should be pleased. From the time of his marriage to this date, in the midst of his active labors as a preacher he found time to conduct the operations of a large farm most successfully. In

one year he raised four thousand bushels of corn, and sold seventeen hundred dollars worth of live stock. This fact may disprove what has been so often asserted, that preachers have no business or money sense. Brother Lard was accustomed to say that as a class, preachers were the best financiers in the country, since they always managed to make a genteel appearance and support their families on less money than any other class of men. In the fall of 1839 brother Creath moved from Kentucky to Missouri. His wife being in very feeble health, they tarried for a time with his father-in-law, on a farm near Lagrange, in Lewis county. He then removed to a farm five miles north of Monticello on the Fabius river, and while residing there preached in Lewis, Shelby, Marion and Monroe counties.

In the year 1840 he held meetings at Francisville on the Des Moines River at Palmyra, and in connection with Barton W. Stone, T. M. Allen, and Marcus P. Wills, one in Monroe county six miles from Paris. At all the meetings there were many additions.

In 1841 he continued to preach in the regions round about having removed his family into the town of Monticello that he might the better educate his children. In July 1841 his beloved wife died of consumption. He buried her according to her own request at Palmyra, whither he removed with his family in the following October.

In the year 1842 he preached in Jacksonville, Illinois where Elders William Brown, B. W. Stone, John T. Jones and D. P. Henderson, were his co-laborers. The same winter he preached in New London, Frankford, Clarksville, Paynesville, Bowling Green, Louisiana and Ramsay's Creek. At all these meetings there was more or less success, and at one meeting thirty-five were added.

Brother Creath was married a second time in March 1842 to Mrs. Prudence Rogers. To this wife he pays this high compliment: "Mrs. Hunt remarked to me on the occasion, that I had secured the most precious jewel for my children that I could have obtained in the State of Missouri. Extravagant as this compliment seems, an acquaintance of twenty-five years has proved it true."

The winter of 1843 was spent in preaching the gospel in the regions round about. In January 1844 he visited the State of Iowa and with brothers Matlock and Ross preached at Fort Madison, Burlington, Muscatine, Augusta, Loos' Creek, Keokuk, Des Moines and Fox River. To show how the pioneers were compensated, or rather to show how they were not compensated, we extract the following quotation in regard to this trip: "At the expiration of five weeks, laboriously occupied, during the severest portion of an Iowa winter, I had realized from my labors and

the sale of books the enormous sum of twenty-five or thirty dollars.

In the spring of the year 1844 he made a three months tour preaching and baptizing in the towns on the Missouri river. In the winter he visited Jefferson City and conducted a meeting aided by Elders Wills, Allen and Joel H. Haden. The special object of the meeting of these distinguished men at that time was the selection of a young man at the request of Alexander Campbell, to be educated at Bethany College, on the proceeds of the sale of the Christian Hymn-book in Missouri. Alexander Procter of Randolph county was chosen, and had the honor to be the first graduate of Bethany College from the State of Missouri. He entered Bethany College in 1845 and graduated with honor in the class of 1848. In the same year Elder Creath visited his aged mother in Tayes Valley in old Virginia. While there the Baptist Association was in session and at their request he preached for them. In January 1845, brother Creath visited St. Louis and preached for the few disciples that had been gathered there and in the following March moved to the city and became their pastor.

During the summer of that year he made two preaching tours up the Missouri. The one terminated at Lexington, the other in Franklin county. In the fall of the same year, he visited and preached in St. Francis county in the south-east-



ern part of the State. In October he accompanied brother A. Campbell from St. Louis to Columbia, Boone county, to hold a meeting. This was Mr. Campbell's first visit to the State, and excited very great interest. The brethren for many miles around gathered to hear him on Lord's day; the audience was so vast that no house in the town could accomodate them. Some idea can be formed of the estimate in which brother Creath was held when it is stated that though this was a State meeting and most of the preachers in the State were there, brother Creath divided the time with brother Campbell. He says: "We both preached on Lord's day to very large and attentive congregations." Elder John Rogers of Kentucky attended this State meeting.

In September 1846 brother Creath returned to Palmyra which has been his home up to the time of his death which occurred recently. In the fall of this year he made a tour through southern Kentucky and Tennessee, "preaching in Hopkinsville, Clarksville, Nashville, Cadiz, Paris, Paducah and other places, making many converts." In the spring of 1847 he made a tour to the south preaching at many points in Louisiana and Mississippi. While in New Orleans one lady made the confession who was immersed by Elder Joel Prewitt of Fayette, Missouri, who was there on a visit to his children. In the year 1847 he again visited southern Kentucky, and during the year 1848 con-



tinued to preach in Palmyra, and the surrounding country. He also during the year visited Indiana and Kentucky, preaching at New Albany, Louisville, Shelbyville and other places. During this year he published a small volume of twenty-four pages entitled "A Blow at the Root of Episcopalianism." It was an answer to a small volume published in Palmyra by the president of St. Paul's College.

In the spring of 1849 brother Creath made a preaching tour into Iowa, and up the Mississippi as far as St. Paul, Minn. He was the first preacher of the "Christian church" to visit this region of the country. He says of this trip in Iowa: "I will do the people on the Des Moines River in 1849, the justice to say, that they were the most drunken, profane, blackguard, and otherwise morally degraded population, that previous to that time I had met with." In the fall of that year he held a meeting at Monmouth in Illinois. Of this meeting he says: "Our services continued for three weeks, and resulted in seventy-five additions. The services were noiseless and solemn. The conversions were effected not through the boisterous appeals to the animal nature of man, but through the power of God's word addressed to their understanding, conscience and heart. I never saw so great a change produced in any community in twenty-one days. In this instance Isaiah's prediction with reference to the influence

of gospel preachers, was remarkably verified. The wilderness and the solitary place shall be glad for them; and the desert place shall rejoice and blossom as a rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God. The people flocked to the meeting from the whole surrounding country; and there seemed to be no limit to the number of buggies, wagons, carriages, carts and horses. This is one of three meetings, the recollections of which I shall fondly cherish through life. The other two were those in Versailles and Madison conducted with brother John T. Johnson, one of the loveliest of men." In 1850 he labored in Palmyra, New London, Frankford, Houston, Lagrange, Canton and Monticello.

In 1851 he visited for the last time his aged mother in Virginia. Of his mother and this visit he speaks as follows; "She was in her 77th year and infirm. It seemed to be understood between us that we would never meet again until we had crossed the stormy gulf, on this side the shining shore. We were both sustained however by priceless hope that—

"Then on a green and flowery mount  
Our weary souls would sit,  
And with transporting joy recount  
The labors of our feet."

That then

“No vain discourse would fill our tongue,  
No trifles vex our ear;  
Infinite grace would be our song,  
And God rejoice to hear.”

I shall never forget our parting scene. As with her withered arms she folded me to her heart, while the tears flowed down her furrowed cheeks, she kissed me and exclaimed: ‘The Lord bless you, my son Jacob; you have been a good son to me. If I never meet you on this earth again, I hope to meet you in the resurrection of the just.’”

The year 1852 he spent as an evangelist in Lewis and Scotland counties; until September when he again started on a journey to Kentucky, Mississippi and Alabama.

In 1852 his eldest daughter Mary was married to William A. Corbin. The wedding for some reason not explained, occurred in the South, at the residence of his old friend, sister Graham, the widow of Alexander Graham. The year 1853 was spent in preaching among the churches in the region round about his home, the most notable event of the year being the “laying of the corner stone” of Christian University, in connection with brother Shannon of the Missouri University. During the year he held meetings at Linneus, Brunswick, Fayette, Columbia and at a number of places in the State of Illinois.

In the year 1854 he held meetings in Monroe

county, Canton, Monticello, Newark, Columbia, Rocheport, Ashland and Fayette. In the same year he and Elder D. P. Henderson held a great meeting at Middlegrove at which Elder P. Donan, who afterward edited his Autobiography, was converted from Presbyterianism. He had been for many years a minister in that church.

In the year 1855 he attended a meeting of the Bible Revision Association held in St. Louis in the month of April. At that time he was employed as agent of that association, and continued constantly in its employ for six years, or until his labors were interrupted by the civil war. During these six years he traveled extensively over the States of Missouri, Kentucky, Tennessee and the South generally. No man was more faithful and conscientious in the discharge of duty than was brother Creath. Through heat and cold; through storms and floods, he kept constantly at work. The first year of his agency he secured about thirteen thousand dollars in "gold or its equivalent." When the war came on, interrupting his labors, he was in the South and reached home with great difficulty. He expressed the opinion that if it had not been for the Masons, he would never have reached his home; but they were kind and had his grateful thanks.

During the dark days of the war he remained comparatively inactive, though he did more or less

labor in that vicinity. After the war had progressed for some time he ventured abroad cautiously, but in the midst of great fears and doubt as to his personal safety. When the war closed he resumed his labors in the evangelistic field, and traveled quite extensively, and held many good meetings. But as his strength began to fail him somewhat, he was confined to narrower limits, but made an occasional visit to more distant fields. For a number of years he was too feeble to do more than preach an occasional sermon at home. He has recently fallen asleep in Jesus in his own home.

Brother E. C. Browning, the then efficient pastor of the church in Palmyra has furnished the following:

*Brother Haley* :—I could not obtain the obituary notice of brother Creath, I wrote for the CHRISTIAN-EVANGELIST, but have one prepared for the city papers of Palmyra.

The last years of brother Creath's life were spent pleasantly. To converse with him concerning Scripture truth, and men and things of the long ago, was a valued privilege. I think the natural austerities of his nature were somewhat softened. He retained his mental vigor to the last.

Sister Creath, his senior by near two years, died last February. She predicted the day of her death. She was one of the most evenly balanced



women I ever knew; prudent, thoughtful, well informed, and wise. My acquaintance with brother Creath, led me to think no one could properly understand his character, who ignores the rather "heroic" influences surrounding his early life, being associated with men who under the rule of "the mother country," suffered imprisonment and many hardships for "preaching contrary to the establishment." A noticeable mental characteristic was that he always viewed any given subject from the same angle. He was from the necessity of the case a one sided man. I have had data from which to give some facts that might be useful to you, but they are not now at hand. Brother C. left a mass of manuscript that he designed as a basis for a biography, but I don't think it will be written; indeed don't think it ought to be. God knows how to record brother Creath's life, with proper regard to motives; but man can not do it. Brother 'Donan's memoirs of Creath, should never have been written, nor do I think a true history would do good. Whatever your work may contain, I think will be the legacy of the church as to his work; and I don't think more will be needed.

Wishing you God-speed in all your work; I am truly yours for the truth,

E. C. BROWNING.

## ELDER JACOB CREATH.

This remarkable man, a devoted Christian and eminent preacher, passed away calmly, early Saturday morning, January 8th, 1886, wanting only eight days of completing his eighty-seventh year. He was born in Mecklenburg county, Virginia, January 17th, 1799. His father was a Baptist minister of the "Old School," a man of fine intellect, deep piety, impressive address, and a diligent student of God's word. His mother's maiden name was Lucretia Brame, a devoted and deeply pious woman. They had nine sons, of whom five became ministers of the gospel.

The subject of this sketch was the second son. He began his career as a Baptist minister of the "Old School," in the year 1817, in which capacity he worked with his uncle, Jacob Creath, Sen., until the year '29 or '30, when they became fully identified with the reformatory effort of A. Campbell, and others, with whose teachings they had come into full sympathy. Brother Creath was remarkable for his energy, the extraordinary sweep of his memory over the pages of Biblical and historical lore, for his fervent piety, and for his boldness in advocating and defending what he believed to be right. He came to Missouri in 1839, residing for a time in Lewis county. The first record I find of his preaching in Palmyra, was in 1841, since which time he has been intimately

associated with its religious history. He planted the churches in Hannibal, Palmyra, New London, Monticello, and largely built up the churches at LaGrange, Canton, Shelbyville, and various other points in northeast Missouri. His life may be described as "in labors abundant, in journeyings often, in perils of river, in the perils of the wilderness, in watching, in hunger and thirst, in fastings, in cold." To recount his labors or represent his character in any adequate manner, would far transcend the limits of this notice. He retained his powers of mind in a remarkable degree to the last, his memory furnishing an almost inexhaustible store of Biblical and historical knowledge. His last public effort was only a few weeks before his death, in an inimitable discourse on the influence of pious mothers, richly illustrated with historic references. Brother Creath leaves two daughters, Mrs. Lucy Smith, of this city, and Mrs. Elizabeth Downing, of Bowling Green, Mo., and his aged wife, of this place, a few months his senior, one of the most pious, devoted, clear-minded and evenly balanced Christian women ever known. May God bless them. B.

Brother Creath, whose history we have now so briefly sketched, was a very remarkable man in many respects. He was about six feet in height, and very strongly and compactly built. He evidently had a powerful physical constitution. His hair was brown, his eyes were gray ; his complex-

ion florid. His voice was strong and clear. His sentences were short and weighty. He was logical and systematic in his discourses, tender and pathetic in exhortation. He was a man of strong passions and prejudices. He loved his friends intensely; they had no faults. If he did not hate his enemies, it was always quite evident that he did not love them, without effort. There are many anecdotes related of him which will better illustrate his character than anything else. He was easily disturbed and annoyed when speaking, and often reproved severely those who annoyed him. On one occasion, he observed a man smiling frequently, as he listened to his discourse. At last he paused and said: "Sir, is my discourse so ridiculous that you can do nothing but sit there and grin at me?" The poor man was completely crushed, and after meeting, sought an interview, and explained that he was in perfect accord with the speaker, and was so delighted to have his neighbors hear the truth so plainly told, that he was smiling unconsciously. Brother Creath was of course greatly touched, and made an humble apology.

On another occasion, he had been annoyed by persons getting up and going out of the house while he was speaking. The pulpit was between the doors in the front of the church, and the retiring persons must needs pass by him. On this occasion an awkward, but impudent young coun-

tryman rose up and started out. Brother Creath paused and said: "Young man, I'll wait till you get out of the house." The impudent fellow paused, leaned himself against one of the posts and said: "Well, you'll wait a good while then." Of course the speaker was badly beaten.

Many of his old friends will remember his fine grey horse, Jack, to which he was greatly attached. He was very particular about having Jack well cared for. On one occasion, he drove up to my house. I met him at the front gate, and called a boy to take his horse. He held the bridle till the boy came, looked him over, and then said: "Boy, do you know how to feed a horse?" "Yes sir," said the lad promptly. Turning to me he said: "Brother Haley, I wish you would see my horse fed; I have had him fed on 'Yes sir' all over the the State of Missouri." On one occasion he stopped with a brother in a village, who sent his horse to the tavern stable. The tavern was kept by a sister well known by brother Creath. He took the liberty of sending over soon to ask if Jack had been watered; then to see if he had had hay in the proper quantity; then to see how he had been supplied with grain. The lady somewhat annoyed, said: "Go tell tell brother Creath that I have done everything for his horse that I can think of, except to give him a cup of coffee, and I am getting that ready." He took the hint. All who were acquainted with him will remember



his prayers. While he was a great preacher, he was simply without a peer in his prayers. This was, no doubt, because he "prayed without ceasing." It is said that on one occasion, during the war, a company of troops were hanging about the town of Palmyra, with a view to capture and destroy the town. On one occasion brother Creath had gone out to the grove in which he was accustomed to pray. While he was praying, the leader of the troop happened to be near and heard a voice as if pleading with some one, and approaching, he saw this venerable man, bowed to the earth, and heard him pleading with his God for his neighbors, his town, his country, and above all for peace. It is said the rough soldier was so impressed, that he withdrew his troops and retired from the county, without making the contemplated attack. The last prayer I ever heard him make was in my own house, and I shall never forget it. I have never heard any man pray as Jacob Creath could pray.

## CHAPTER XXVII.

JAMES SHANNON, LL. D.

“One of our most eminent men was born in the north of Ireland on the 22d day of April, 1799. From childhood, his parents who were truly pious, instructed him in the truths of God’s word, and at a very early period in life, they made a deep impression on his heart. At the age of thirteen years he resolved to devote his life to the proclamation of the gospel, and immediately commenced a laborious preparation for the work. He entered the Royal Institution of Belfast, Ireland, in the fall of A. D. 1815, graduated in May, A. D. 1818, and completed his Theological course in A. D. 1820. The next fifteen months of his life he spent as “First Assistant” in the “Autrim Academy.” While thus occupied, he accepted the rectorship of an Academy in the United States, located at Sunbury, Georgia. There for the first time he witnessed a baptism by immersion, and soon began to doubt the validity of his own. Deeply realizing the truth, that we cannot retain God’s favor without sincerely endeavoring to know and do our whole duty, he at once entered upon a thorough examination of that subject. At the close of it he was immersed, and became a member of the Baptist church. This occurred in the spring of A. D.

1823. In April, A. D. 1824, he became pastor of the Augusta Baptist congregation, as successor to William T. Brantley, D. D. During the following winter, a revival commenced through his instrumentality, extended throughout the State, and resulted in ten thousand additions to his adopted church. In January, A. D. 1830, he was appointed Professor of Ancient Languages, in the State University at Athens. Thence he was called in the fall of A. D. 1835, to the Presidency of the College at Louisiana, at Jackson. In A. D. 1840, he became the President of Bacon College, at Harrodsburg, Kentucky.

Uniformly acting on the principle of proving all things, and holding fast that which is good, he had no sooner connected himself with the Baptists, than he began to subject their tenets to the most rigid scrutiny, and to point out at their associations and other large meetings, wherein they differed from the word of God. At their State Convention held in Morgan county, A. D. 1834, he spent an hour and a half, in endeavoring to convince a congregation of five or six thousand people, that according to the terms of the only commission under which they considered themselves authorized to preach the gospel, as recorded in Mark 16th chapter and 16th verse, they had no more right to offer men salvation on the ground of faith, without baptism, than on that of baptism without faith; and that to disjoin what God had

so expressly united was, to the highest degree impious. The substance of this discourse was afterwards published in the "Christian Preacher," under the title "How to be saved."

Not being allowed by the Baptists of Louisiana the same religious freedom which had been cheerfully accorded to him in Georgia, he was "compelled in A. D. 1836, to organize a congregation on the principle of making the word of God alone the rule of faith and practice." In A. D. 1850, he exchanged the Presidency of Bacon College for that of the University of Missouri. During his connection with the latter its patronage was more than doubled. The former, though unendowed, was sustained for ten years, mainly through his influence. Upon his removal the trustees relinquished its collegiate organization. Though unanimously re-elected to the presidency of Missouri University in A. D. 1856, he could not conscientiously accept the situation in consequence of some restrictions in regard to their religious privileges, under which its officers had been placed by the preceding Legislature. The Board of Trustees then passed a series of highly complimentary resolutions, and conferred upon him the honorary title of LL. D. He had been previously honored by that of D. D., by the University of Georgia. With such antecedents, had his life been spared, his high intellectual and moral endowments and elegant accomplishments would have justified the most brilliant

anticipation on the part of his friends; not only with reference to his own future, but also that of the Institution over which for some years previous to his death, he had the honor of presiding."



## CHAPTER XXVIII.

## BALLS COUNTY.

Through the kindness of Elder Jacob Hugley, who spent several years in New London, as the pastor of the church there, I have been furnished with the following sketches :

*Olivet Church*, formerly known as Sugar Creek, Canton Township, was organized A. D. 1830, at the house of Francis Sudduth. Elder George Waters came from Tennessee, in 1829, and had preached for a time for the few families of disciples in the settlement. The result was the organization above named. In the year 1833 Elder Thomas McBride preached for a time in the settlement, from house to house and in the groves. Elder John Shulle, from Kentucky, preached in A. D. 1833 and 1834. Elder Timothy Ford visited the congregation frequently, and preached and taught sacred music from 1838 to 1848. The first protracted meeting was held during the cold winter of 1842, and '43, by Elder Jacob Creath. This meeting was held at private houses. There were other preachers passing through, who preached more or less. In A. D. 1849 and '50, the means were secured, and the church and school district, conjointly, built a house of suitable size for the double use of church and school-house. For twenty-one years Sugar Creek church met in this

house and these were her "palmy days." In 1851 or '52, Elder Levan held a protracted meeting here which resulted in a great ingathering. Elder Leroy Hatchett had previously held successful meetings. During the twenty one years, in which the church worshipped in the school-house, many interesting and successful meetings were held. Dr. W. H. Hopson, Elder L. B. Wilkes, Elder Jacob Coons, Alpheus Brown, S. P. Johnson, Cortes Jackson, Dr. Hatch, S. P. Lucy and his father, Elder G. H. Laughlin and Dr. W. D. Jordan were among those who held meetings of greater or less continuance.

In A. D. 1871, the new church building was completed and the "dedication services" were held by Dr. J. R. Lucas. Being located on the prairie, and distant from Sugar Creek, the name was changed to Olivet. At the same time a large portion of the membership living some distance away to the south, built a house of worship, and organized as Hayes' Creek. Shortly afterwards the members on the North, having found the distance great and the streams often in the way, also organized and built a house of worship, and called it Ariel. Still the motherly wings of Olivet extended over her children to a considerable distance to the northeast and southwest. So in A. D. 1882, an organization was formed near Spalding, and a house was built in which now meets a prosperous church. To the southwest, preparations

are being made for still another church in which the children of Olivet will have a large part. Just how many left Olivet, to constitute other churches, I can not say, probably one half the membership. Not one one of the charter members survives. Brother Coons is nearest; he came in 1835.

Elder George Waters preached till 1869, but did not live to see the new church-house built. Our house is sixty feet by forty feet, with a twenty-one foot ceiling, and cost \$4,500. The above is written from personal memory and information furnished by brother J. C. Briggs.

Respectfully, yours in Christ,

G. W. WATERS.

LIST OF PREACHERS WHO HAVE MINISTERED TO THE OLIVET CONGREGATION:—1829 to 1869, George Waters; 1835 to 1840, Sandy E. Jones; 1833 to 1834, Thomas McBride; 1833 to 1834, John Shulse; 1840 to 1844, Elder Fruit; 1838 to 1848, Timothy Ford; 1846, Greenup Jackman; 1842 to 1845, Elder Jacob Creath; 1850 to 1851, Elder Robert Levan; 1846 to 1852, Livy Hatchett; 1846 to 1852; Leroy Hatchett; 1855-6, Dr. W. H. Hopson; 1856-8, Jacob Coons; 1859-62, Alpheus Brown; 1866-67, Cortes Jackson; 1869, George Clark; Dr. William Hatch; 1869 to 1871, Elder Samuel P. Johnson; 1872 to 1874, Dr. J. R. Lucas; 1877 to 1878 Jacob Hugley; 1879, J. H. Thomas:

1880, W. T. Sallee; 1881-82, J. H. Cooke; 1884, John B. Corwine; 1885, E. R. Childers; 1886, W. T. Sallee.

In the year 1835 or '36, Elder Eastham Ballinger preached for the congregation.

In the year 1866 and '67, Elder Alfred Wilson, of Paris, and Dr. Clayton Keith, held a protracted meeting. In 1885, Elder J. H. Hardin held a successful meeting. In 1881, Elder A. C. Walker held a meeting. W.

*Lick Creek Church*, was organized by Elder Henry Thomas, of Paris, in the year 1844. The regular preachers of the church have been Elders McSwain, Martin Sidenor, Timothy Ford, Fruit, G. Waters dedicated the church. J. J. Errett, Jacob Coons, W. H. Hopson, A. Brown, P. Donan, W. M. Featherston, A. H. Rice, John A. Brooks, Jacob Hugley, W. H. Hook, W. T. Henson, and E. B. Redd. William Biggers has been an elder for forty one years. Alfred Menefee for many years. We have a membership of about two hundred and fifty. We have always lived in peace.

JOHN WESTFALL.

*Perry, February 27th, 1886.*

*Hayes' Creek Church*, was first organized June 18th, 1843, by Elder Timothy Ford and George Waters, with nine members. No elders or deacons were chosen at the time. J. L. Alford was

appointed clerk. We met for worship in a school-house, and in private houses. We had the labors of various preachers from time to time whom I will try to mention, many of them giving us only a passing call. Brothers Timothy Ford, and G. Waters were the regular preachers from the time of the organization up to the year 1849, making some six years of labor. The next two years there was a halt in church work; some of the members going to California to mine for gold (and among the number one of the preachers). After brother Timothy Ford returned from California, in 1857, he commenced his labors for us again, and continued until 1859; about eight years.

In April, 1859, brother Alpheus Brown commenced preaching for us, and continued his labors until the war between the States broke out, when our congregation was scattered to the four winds; but few members remaining. Nothing much was done until 1869. By this time quite a number of brethren had moved into the neighborhood from other parts of the country. In the fall of 1869 brother Samuel P. Johnson, then of New London, Mo., sent an appointment to the neighborhood. The meeting included the 5th Lord's day in October and the first Lord's day in November. We procured the Baptist meeting-house. The brethren went into this meeting with a zeal and earnestness that will always warrant success. The meeting closed with thirty additions; sixteen



from the Baptists, in whose house the meeting was held. At their next meeting, they closed their house against us. At the close of the meeting November 9th, 1869, brother Johnson officiating, the church was reorganized with fifty seven members. James L. Alford, Thomson Alford and Isaac Rowland were appointed elders, and James M. Rowland and George W. Payne were appointed deacons. On the 2d Lord's day in September, 1875, these elders resigned, having served nearly six years. At the same time, Edmund Alford and W. B. Beshears were appointed elders. The first Lord's day in May, 1876, M. W. Parker was added to the eldership. Isaac Neal was added to the list of deacons, being made also clerk. In 1877, E. Alford resigned, Isaac Rowland taking his place. In 1884, W. B. Beshears resigned his eldership, having served nearly nine years. J. L. Alford was elected to fill his place. The officers of the church at present are :

James L. Alford, Isaac Rowland and M. W. Parker, elders; and Isaac Neal, G. W. Payne, deacons. Whole number of names enrolled on the church book is two hundred and thirteen; our present membership is sixty four. Brother S. P. Johnson preached for us in 1870 the entire year. Brother Henry Branstetter preached for us two years, 1871 and 1872. W. J. Mason in 1873. In October of this year brother Timothy Ford assisted brother Mason in a meeting of ten days, when

fourteen were added. Brothers Ford and Mason both labored for us in 1874. Brother W. H. Hook preached for us three or four years (dates lost). W. T. Sallee preached four months, in 1880, when we suspended preaching to have our house reseated. He preached for us again in 1881. Brother Corwine in 1882 and '83 and a part of '84; when he removed. E. R. Childers filled out brother Corwine's time. T. A. McPherson preached a few months for us in 1885. I will now name other preachers who have visited us; some of them holding good meetings. These visits have been all along the time of our existence as a church. Elders Jacob Creath, T. M. Allen, W. H. Hopson, Fruit, Livy Hatchitt, Leroy Hatchitt, Greenup Jackman, Knox, Warren, Hall, Charles Levan, E. M. Handel, G. H. Laughlin, J. J. Errett, B. C. Stephens, G. A. Hoffman, Jacob Hugley, Dr. J. R. Lucas, Henry Davis, J. A. Brooks, W. S. Patterson, J. C. Reynolds, J. W. Monser.

Our meeting house cost about \$1,700, and was erected in 1870. There may be some inaccuracies in the above, but they will amount to nothing. The statements are correct; when no dates are given, I have written from memory.

Yours in hope;

J. L. ALFORD.

*Madisonville, February 25th, 1886.*

## SALT CREEK.

The church of Christ at Salt Creek, Ralls county, Mo., was organized October 29th, 1836, by Elder S. E. Jones, at the residence of Roland Keithley. The names of the charter members were: Jacob Rowland, Nancy Rowland, Roland Kiethly, Harriet Kiethly, Thomas Bowles, Elizabeth Bowles, Henley Hayden, Frances Shehoney, James Shehoney, Clarissa Shehoney, John Barnard, Frances Fuqua, Davis brothers, Hannah Hostetter. Thomas Bowles and Henley Haden were the first elders. James Glasscock and James Fuqua were subsequently also elected elders, and acted in that capacity up to the time of their death. Subsequently Matt. F. Buchanan and George R. Thompkins were elected and are still in office. The following ministers have served the church since its organization:

Sandy E. Jones, J. P. Lancaster, Greenup Jackman, L. Hatchitt, J. J. Errett, Jacob Creath, G. Waters, Timothy Ford, L. B. Wilkes, W. H. Hopson, H. Thomas, S. P. Johnson, W. S. Patterson, Jacob Hugley, R. L. Lotz, H. F. Davis, brother Cook, John B. Corwine and brother Catch.

Yours,

MATT. F. BUCHANAN.

Ariel Church was organized in the spring of 1871, by Elder Samuel P. Johnson. Its regular preachers have been as follows: S. P. Johnson, H. F. Davis, W. G. Surber, J. D. Dillard, W. T. Sallee. This note is furnished by H. F. Davis

## CHAPTER XXIX.

## MARION COUNTY.

I have found it nearly impossible to secure anything of the early history of the church in this county, having actually failed to get a word of information from any of the present membership. The following meager facts I have gathered from the memoirs of brother Creath, and church news published in different periodical, supplemented by the little I knew personally, of our cause there in an early day.

Brother Creath says: "In the latter part of October, 1841, I changed my place of residence to Palmyra, Mo., and continued to preach in the surrounding counties. I planted our church in Hannibal, New London, and St. Louis. I commenced my labors in Hannibal in the month of January, 1842. The weather was intensely cold; our place of worship was an old log out-house, with no seats, no fire-place, and a loose puncheon floor. My hearers were all men, and yet while standing and hearing "the word" they trembled like an aspen leaf. At that time we had but one member in the town. That was sister Bowen, the daughter of Barton W. Stone, who inherited a large portion of her father's loveliness. On one occasion in Hannibal, I preached in the lower story of an old

house, while in the upper part of it they were dancing and fiddling." In brother Allen's diary for 1842, May 18th, Wednesday, we went to Hannibal on the Mississippi River, to see our relatives, cousins, S. A. Bowen and family; we reached their kind mansion late in the evening. It rained very hard to-day. 20th. Another day's rain. I spoke at night to a small congregation. 21st. Started for Palmyra; Cousin Amanda Bowen with us. Met brother J. Creath, Jr., and brother Morton in Palmyra. There was a large congregation in attendance. I addressed then in the morning and evening. 22d. 4th Lord's day. A vast crowd, more than could get in the court-house. I spoke twice again to-day. Brother Creath spoke at 3 o'clock P. M. while attending to the Lord's Supper. 23d. Monday. I spoke again to a crowded house at 11 o'clock A. M. The celebrated Dr. Ezra Styles was with us and spoke to a good congregation at 3 o'clock P. M. He was very friendly. I addressed a crowded house again at night. We had seven additions; three by letter and four by confession and baptism. The congregations were large and attentive throughout. The "Sects" of the place were generally in attendance and seemed much pleased. I shall ever remember with affection the kindness and friendship shown me by the citizens of Palmyra and vicinity. If it were not invidious I would mention brothers Creath, Sallee, Errett, Young, Peaks, General Curd and Judge Allen.



But all, all were truly kind and as friendly as they could be." In his journal for 1843, July 20th, brother Allen says: "Becca, myself and Spottswood Russel started for Palmyra; crossed the Grand prairie, and spent the night with Dr. Cunningham in Paris. 21st. Set out and reached Palmyra late in the evening. Stopped with old sister Curd. 22d. Met a large congregation at Palmyra. Brother Creath present. I spoke twice to-day 23d, 4th Lord's day. I spoke, and brother Creath, once to-day; very numerous assembly. 24th and 25th. I spoke twice each day in Palmyra. Congregations still good. Two made the good confession, and were immersed. Brother Hatchett present during the meeting. The brethren were kind and attentive and engaged as usual. 26th. Wednesday. We left Hannibal accompanied by General Curd and lady; I spoke at noon and candlelight. 27th. I spoke at 11 A. M. Two united by letter, and one made the good confession. Brother Morton (the Doctor), was with me." It will thus be seen, that as early as the year 1842, there were congregations in both Hannibal and Palmyra. Soon after the organization of the church at Hannibal, Dr. David T. Morton, of the celebrated Kentucky family, located there and commenced the practice of medicine. He was an elder before coming to Missouri, and was at once made elder of the congregation there. He magnified his office. He was a man of fine sense and liberal education.

He was an easy and graceful speaker. For a number of years the church in Hannibal did not feel the need of any other minister, since Dr. Morton preached the gospel, baptized the converts and was pastor of the flock. When his practice became so large that he did not feel himself equal to the preaching and the care of the congregation, they proposed to employ a preacher, but it was distinctly stipulated that the preacher should be the evangelist of the church, and should have nothing whatever to do with the disciplinary oversight of the membership. After a few years the congregation erected a comfortable brick church which they occupied till after the war. As early as the year 1850, it was one of the most promising churches in the State. It was about that time Dr. W. H. Hopson held a debate with Rev. W. G. Caples there, the baptismal question being the issue. After the church began to employ a preacher regularly, brother L. B. Wilkes was chosen pastor and resided there and preached for them for a number of years. Subsequent to the war Dr. J. R. Lucas, H. H. Haley and C. B. Edgar were each for a time pastor. Brother J. H. Hardin is now the efficient and popular pastor. Since the war they disposed of their old church property and purchased the convenient and commodious house which they now occupy. Of the early membership I recall the names of Mrs. Bowen and family; Judge Gore and family; Dr. David T. Morton

and family; Captain A. S. Robards and family; Brother Smith, father of Mrs. Morton, and his family. Of the later membership I recall the names of Daniel M. Dulaney and family; William H. Dulaney and family; Humphrey McVey and family; Thomas Hixon and family; Robert Bridgeford (now dead) and his family; brothers Gana-way and Johnson, with many others that might be mentioned, equally faithful and zealous for the cause of primitive Christianity.

*Palmyra church* has been known for nearly fifty years as the home of that eminent servant of God, Elder Jacob Creath. This fact alone would have made Palmyra famous; but they have always had a good strong membership of the very best citizens of the community. Brother Lewis Bryan, father of Mrs. L. B. Wilkes, a most admirable man, resided there for a great number of years prior to his death, and was a pillar in the church. He has left a most worthy representative in his son, brother Thomas Bryan, who resides on the old homestead. About the year 1852, Dr. W. H. Hopson and Mrs. Hopson established a first class female school in Palmyra; and during its continuance Dr. Hopson preached for the church there. The Doctor had as an assistant for a time Elder L. B. Wilkes, who frequently preached for them. Brother James A. Meng also taught in this institution for a time. Elder John Lindsey of Illinois, was also at one time the preacher of this con-

gregation. In later years elder P. Donan resided there, and for sometime past they have had the services of the very faithful and efficient E. C. Browning, who is known and highly esteemed for his work's sake, throughout northeast Missouri.

*Mount Zion*, a church organized many years ago, in the country, midway between Hannibal and Palmyra. To this church Dr. Hopson, L. B. Wilkes, Dr. D. T. Morton and Elder Jacob Creath often preached in the long ago. For many years now brother James N. Wright, of Macon City, has been their preacher.

*Houston*, in the northeastern part of the county, is also one of the old congregations. It was built up largely through the labors of Elder Ballinger, but he was assisted at different times by nearly all the ministers who labored in that part of the State. In church news published in the *Millennial Harbinger*, I find that Elder Henry Thomas, of Paris, at one time, held a most successful meeting there. It was, I think, in the neighborhood of this congregation and under the preaching of Elder Jacob Creath, that the late President Joseph K. Rogers was led to Christ. He was baptized by Elder Eastham Ballinger.

## CHAPTER XXX.

## ST. LOUIS.

Forty eight years ago, and only seven could be found in the city who claimed the honors, privileges and distinctions of the "Christian church." These seven were organized in a congregation. For a time this little "bud of promise" gave evidence of a long life and great usefulness. Though few in number, obscure in influence, and powerless in pecuniary ability they felt "strong in the Lord and in the power of his might." Every Lord's day would find them in some private dwelling, singing praises to God, offering the sacrifices of glowing and thankful hearts, and commemorating a Savior's love to fallen man. Death however soon visited the faithful little band and one or two removed from the city. Thus disease racked the little body; it sickened, gasped and died. (I here quote from remnants of records, in possession of brother William G. Fife, which he kindly loaned me for this occasion).

"On the 18th of February, 1837, a congregation of our Lord and Savior, Jesus Christ was founded in St. Louis. They continued to assemble themselves together in peace and harmony (although their number was small) for a length of time at least, until their number was so diminished by removal of its members from the city, by death, and



otherwise that they soon ceased to meet together."

This little band worshipped in the Sheppard school-house on Fourth St. opposite the court house, brother Robert B. Fife being the leading spirit of this feeble church, as he ever was in all activity that gave promise of building up the cause of Christ and doing good to his fellowmen, especially the household of faith, and it was ever thus with him, even unto the end of his long and useful life.

(1839) The remnant of the church of 1837, some two or three in number, worshiped with the Baptists, meeting at the northwest corner of 3d and Chestnut streets. My parents came to the city in 1839, and I remember attending church and Sunday-school at this place for about one year. The accession to the Disciples of Christ (as they loved to call themselves) now making their number some seven or eight, brother Robert B. Fife urged that they meet together at their own houses on the Lord's day for prayer, praise, exhortation and celebration of the Lord's Supper. This plan was adopted.

I now again quote from the fugitive leaf, from a record kept by brother William G. Fife.

(1842) "Reorganization of the church of Christ in St. Louis, on the fourth Lord's day in February, A. D. 1842; brothers Robert B. Fife, John M. Boyd and Esrom Owens, the only remaining members of the old congregation, having previously ascertained

that there were a number of brethren and sisters in the city, invited them to meet together on the above named day, at the house of brother Robert B. Fife. Quite a number attended the meeting, although, comparatively speaking, strangers, yet they recognized each other as Christians, joined together in the bonds of Christian love and fellowship. Almost every countenance seemed to speak the feelings of the heart within and the pleasure it enjoyed in communing with so many Christians whom they had never seen before. After uniting in solemn prayer and praise to Almighty God, the meeting was organized by calling brother Robert B. Fife to preside. There being so few brethren present, it did not appear expedient at that time to choose officers. Whereupon brother R. B. Fife addressed the meeting and invited the disciples present who had letters to present them, and unite with the congregation and those who had none were respectfully invited to fellowship with them until they could procure letters from the several churches of which they were formerly members. Thus again was the banner unfurled to the breeze, emblazoned on its folds the characteristics of our religion: "Christ our King. The Bible our only rule of faith and practice."

During this period the church depended on brother R. B. Fife for leadership. The preachers who from time to time visited the church in 1842, '43 and '44, held meetings and brought many into

the church, were brothers D. P. Henderson, David Henry, William Brown, Samuel Rogers and Joseph Patton. The church had secured the Wainwright schoolhouse, situated on Morgan, west of 6th street. I now quote again from the leaf of the record previously mentioned. (1843) "At a meeting of the disciples on Lord's day, the 30th of January, A. D. 1843, the following officers were duly elected to serve a period of six months: Robert B. Fife, elder; Esrom Owens, deacon; John Hall, deacon; William G. Fife, clerk."

There were grand meetings in the Wainwright school-house. I have known many to bring their dinner there, being unable to attend three services; morning preaching, afternoon the Lord's Supper and preaching again in the evening; this being the order of services. The afternoon of Lord's day was devoted to the celebration of the Lord's Supper as late as 1852 or '53. The proposition to have it follow the morning service met with much opposition; many feeling that such an arrangement, lowered the dignity and importance of the occasion. It was, however, finally tried, and has so continued. The church out-grew the school house, and secured a hall on the northeast corner of Pine and 3d streets. Here brother Benj. Skeen Sr., was added to the eldership, dividing the labors with brother Fife. The church grew in grace and in the knowledge of the truth, and became so strong financially, they bought a lot on the north-

east corner of 6th and Franklin avenue upon which they built a modest frame house. What a chord of love must have bound together those meek disciples of Christ, as they pushed on the glories of the cross! Shunned by the opulent, scorned by the fashionable, destitute of a minister, they had but little to expect from the world. But alone and unaided, if we except the God of their hopes and consolation, who was ever so near and ready to assist, they breasted the storm, and by still greater sacrifices determined to advance. Here the church was ministered to by Dr. W. H. Hopson, then in the strength and fire of his youth, and on many occasions the house would not hold the people who desired to hear. The doctor was followed by the now venerable Jacob Creath, Jr. During the ministration of these giants of Israel many were brought to a knowledge of the truth and obeyed the Savior in baptism.

The prominent members in the church at this time were Robert B. Fife, Benj. Skeen, R. C. Weir, rick, Jonathan Jones, George A. Kerr, William G. Fife, James T. Patton, Chas. Stewart. The growth of the church was such that more commodious quarters were needed. A lot was purchased on 5th St. west side, north of Franklin avenue, and a church building of brick, of two stories, commenced; the first story being completed, so the church could meet therein; in the meantime, they sold their property (lease) on 6th and Franklin avenue.

Brother Joseph S. Patton was now employed by the year at \$600 per annum, and was the first pastor called by the year, to give his whole time to the church. Brother Patton served the church for two years, and then resigned on account of ill health. He was followed by Samuel S. Church, of Illinois. In '51 or '52, the church determined to complete the building, brothers William Rumbold and George W. Davis doing the work; the contract being for \$16,000. (Before the engagement of brother Joseph S. Patton, the church had employed brother Dr. Hopson, and paid his board which was equivalent to a certain stipulated sum, to preach for us during the time he attended medical lectures. W. G. F.)

In 1852, brother Alexander Campbell of Bethany, Virginia, delivered some lectures in the then completed house, for the benefit of the church. The lectures were a success; at no one of them could all the people be seated.

The ministry of brother Samuel S. Church extended from 1850 to 1856, when he died, sincerely mourned by his church and the community at large. During the pastorate of brother Church a Sunday-school was organized, of which Jonathan Jones was first Superintendent, James O. Carson second, Williamson H. Pittman third, and I think, Thomas P. Russell fourth. The school under all these brethren was very prosperous and fruitful of much good. On the death of brother Samuel S.



Church, brother Alex. Procter was called to the pulpit, and brother Samuel Church, of Pittsburg, to be visiting elder for six months. Brother Skeen had moved from the city and brother Russell, of Illinois, was elected to the eldership, likewise Dr. H. Christopher, brother Robert B. Fife still being senior elder. Brother Procter remained pastor till 1859, when he was followed by brother Ben H. Smith. Fifth street now began to be invaded by business, and ceased to be desirable as a church location. The brethren in looking for a more desirable location, finally settled on 17th and Olive; exchanging their 5th St. property for this. This occurred in 1862 or '63. Some twenty or twenty-five of the members, living in the northern part of the city, felt it too inconvenient to meet at 17th and Olive St., and petitioned the church for letters and permission to organize a church in their own neighborhood, which was granted, together with a promise of money to help them, which when paid, proved to be \$1,800.

Brother Ben H. Smith resigned shortly after the church moved to 17th and Olive. He in turn was followed by Henry H. Haley, he again by H. D. Clark, followed by John A. Brooks, then S. A. Kelley and Dr. W. H. Hopson a second time, then came O. A. Carr, Thomas P. Haley, W. T. Tibbs and W. E. Hall.

Pastors: 1st. David Henry. (Dead). 2d. D. Pat Henderson. 3d. William Brown, (dead). 4th.

Samuel Rogers, (dead). 5th. Joseph Patton, (dead). 6th. Dr. W. H. Hopson. 7th. Jacob Creath, Jr., (retired). 8th. Samuel S. Church, Ills. (dead). 9th. Alex Procter. 10th. Samuel Church Pittsburg, (dead). 11th. Ben H. Smith. 12th. Henry H. Haley, (dead). 13th. W. J. Pettigrew. 14th. H. D. Clark. 15th. John A. Brooks. 16th. S. A. Kelley, (dead). 17th. Dr. W. H. Hopson. 2d time. 18th. O. A. Carr. 19th. Thomas P. Haley. 20th. W. T. Tibbs. 21st. W. E. Hall. Elders: Robert B. Fife; Benjamin Skeen, Sr.; Dr. Russell, Illinois; Dr. H. Christopher; Benjamin Skeen, Jr.; Richard C. Wirrick; James O. Carson; Adamantine Johnson; J. W. Ellis; John G. Allen; John A. Owen; W. A. Edmonds; E. Wilkerson; and John Boyd.

ST. LOUIS, Mo., April 28th, 1887.

*Dear Brother Haley:*—I have been looking about for items and documents that I thought would be useful in giving you as near as possible a history of the early days of the church in St. Louis. Some time ago, brother R. D. Patterson (at the request of brother Hall) called on me to aid him in gathering all we could, so as to have a record written up to file on the church records. Brother P. has done this work with what assistance I could give him, and thinking this record with what other items I can add, would be acceptable and useful. I have enclosed them to you, with

his permission, requesting them returned to me as soon as you are through with them. The slip sent you about my father, is from the pen of our much esteemed brother, Dr. H. Christopher. The statistical parts or dates I furnished him.

Brother Patterson is so modest a man, that in his record there is no mention of his dear mother, Sarah L. Patterson, who united with the church in 1842, by letter from the church in Pennsylvania, I think Philadelphia, but won't be certain. She was one of the best and most devoted women I ever knew, and was largely instrumental in building up the cause in our city. Old father David Henry of Jacksonville, Illinois, grandfather of our highly esteemed brother William Henry, was the first preacher visiting our city; his zeal and useful labors with us did the cause great good. We were also greatly encouraged and the cause prospered by the labors of brothers John T. Johnson and "Raccoon" John Smith, of Kentucky, on a visit paid us about 1845 or '46; as also of brother Thomas M. Allen and James Challen a little later. In conclusion, I will say, if I can be of any further service in placing your book or otherwise, command me. With our best Christian regards for you and sister Haley.

Yours fraternally,

W. G. FIFE.

## ELDER R. B. FIFE.

The subject of this sketch was born in Edinburgh, Scotland the 15th of April, 1792. He was by trade a gun-smith. He was endowed with a large brain, and an intellect of high order. He was about five feet ten inches in height; heavy set, well built, and of great physical strength. He had dark hair, grey eyes, and heavy eye-brows, large features, and altogether a most commanding figure. In early life he became religious and connected himself with the Baptist church; but when the movement was made for the restoration of New Testament Christianity, he was among the first to unite his fortune with the movement. He came to Missouri in an early day, between the years 1830 and 1835. He gathered up the few disciples who had settled there and organized the church in his own house. Having been an elder in Virginia, he became the first preacher of the young church.

Although comparatively poor and burdened with the care of his family, he labored without salary and continued his business. When the church began to grow, he called to his assistance such preachers as were available. Brother Creath made them several visits and was at last induced to remove his family there and labor for them. After a time, W. H. Hopson, then a medical student, became their pastor. In the intervals brother Fife served as elder and teacher. This he

continued to do for a number of years. At length he lost his wife, and some years afterwards was married to that most accomplished Christian woman, the widow of Dr. Henry Hopson and mother of his brilliant young friend and brother, Dr. W. H. Hopson. When the doctor became the principal of the female school, at Palmyra, Mo., he and his wife removed there and became the head of the Domestic Department of that popular Institution. When the doctor gave up the school and removed to Lexington, Ky., and became the pastor of the church there, he removed to Paris, and connected himself with the school, under the care of Professors Campbell and Carter. He continued there until the fortunes of the war threw the doctor into the South, and he became pastor of the first church in St. Louis. Brother Fife came again to the city, the home of his adoption, and hoped there to end his days, but after one year the doctor was made President of Christian University, at Canton, Mo. His beloved step-father and mother removed to Canton with him. While here his beloved wife died and he returned to St. Louis, and resided with his son, W. G. Fife, the few remaining years of his life. He united with the church there and spent the evening of his life with those whom he loved best. The writer was then pastor of the first church, and had the great privilege of a most intimate association with him, and the melancholy pleasure of preaching his funeral.



The evening of his life was very peaceful. Though living a great distance from the church, and now borne down with the weight of years, he was rarely absent from his place in the eldership, and his devout prayers and thanksgivings at the Lord's table, will be long remembered. His last illness, if indeed it could be called illness, was brief and his death painless. Like the warrior who has fought his battles bravely and well, "He wrapped the drapery of his couch about him and laid him down to pleasant dreams." His faith was like that of Abraham. His zeal like that of Paul; and his spirit and beautiful life, like that of the beloved John.

He said to the writer, in speaking of the goodness of God to him: "It seems to me as I look back over my life, that I have always been a great pet with my heavenly Father." He was cared for in his last days most lovingly by his son William and his graceful and amiable wife, and his lovely granddaughters, Julia and Emma. His funeral was from the old church he loved so well, and his body was borne to beautiful Bellefontaine, by his beloved brethren, who mourned him as a father. He and his sainted wives are now among the angels. They have already heard the plaudit: "Well done, thou good and faithful servants. Enter into the joys of thy Lord." Among the great company who have washed their robes and made them white in the blood of the Lamb, none

will wear a brighter crown than Robert B. Fife. Of his children all have crossed over the river save his son William and his dear step-son, Dr. W. H. Hopson, whose feet are even now touching the cold waters. Rest in peace, thou venerable man of God. The following obituary was furnished THE CHRISTIAN by his devoted friend and physician, Dr. H. Christopher, who was for many years intimately associated with him in the St. Louis church.

ROBERT B. FIFE.

"The good that men do lives after them."  
 "Though dead they yet speak." A ripe sheaf has been gathered into the eternal garner. The decrepitude of age has been transformed into the strength and vigor of immortal youth. Our aged and venerable brother, one so long and well known, and loved by all who knew him, has lain down to rest, and the monument of a Christian life stands over his grave, on which is inscribed: "Blessed are the dead who die in the Lord." "Precious in the sight of the Lord is the death of his saints."

This is the inscription which God has written on all the tombs of his saints.

Father Fife, as he was affectionately called by his brethren and sisters here, was well known in Virginia, Kentucky and Missouri, and not only well known, but highly esteemed and loved, not

simply as a man, but especially as a Christian. No words of eulogy are needed for those who knew him. The generous hospitable man, the unaffected and genuine Christian, who wrote his own eulogy in the life he lived. The words will be spoken by every one who knew the tenderness of his heart, and the sincerity of his affection; who have been the partakers of his hospitality or the companions of his society. Only such knew him, as only such know any man. Though a man of fine mind, excellent judgment and capable of nice and proper discriminations; though well read in Sacred Scriptures, and fond, to an unusual degree, of reading them every day, yet he always had the modesty and patience to listen, and never obtruded his own views in company. Though capable of instructing the church in his capacity as elder, yet he was always ready to invite and encourage others in the duties of instruction and exhortation. He was quick to discern ability in others, and especially in the young, and ever ready, when opportunity presented, to encourage the latter, especially to usefulness in the church. There was no show, display or ostentation about him. Though greatly the superior of many in intellectual capacity and cultivation, he rejoiced to see the inferior promoted and encouraged.

These qualities of the man were to be seen only by the observer. So modest and retiring was he that even his brilliant abilities and excellence of

character seemed to be obscured by the gentleness of his manners. His mind, always vigorous and well-balanced, retained its strength to the end of his life. In this respect "his natural strength was unabated." The ostentation that is sometimes seen marring the beauties of a splendid intellect, and unusual cultivation, never tarnished the luster of his. In this respect the man never passed out of the child. His conversion to Christ seems to have turned the man into the child; and such a child he remained to the last. Though 86 years of age, less one week, second childhood with attendant infirmity, never came on him. In heart and mind he died in the full vigor of his manhood. An intimate acquaintance of thirty years, afforded us ample opportunities to know him well; and in nothing do I exaggerate. There was between us a threefold affection, and this admitted me to a closer intimacy with him than I otherwise would probably have enjoyed. I regret now that I am unable to recall much that he has told me of his early Christian life. He gave himself to the Lord a few years after his marriage, and became a member of the Baptist church.

As respects the life of such a man, it matters little where and when he was born, or where or when he died. The life obscures the one, and throws over the other a halo of light, gathered from the realm beyond the border of this. Suffice it to say he was born in Edinburgh, Scotland, on the 15th

day of April, 1792, and died in St. Louis, Mo., on the 8th day of April, 1878. At the age of 18 he left Scotland, and went to Virginia, on the death of an uncle, whose estate he inherited, D. Beverly Spratt. About the age of 21, he married Miss Sarah L. Banks. Of five children, but one son remains, three having died before he left Virginia, and a daughter, in this State, some twelve years ago. He was in the war of 1812, and after his discharge settled in Fredericksburg, where he resided until he removed to Missouri.

When the principles of the Reformation, as pleaded by Alex. Campbell, were proclaimed among the Baptists of Virginia, he was among the first to embrace them. So thoroughly did these principles arouse the minds and excite the hearts of those who embraced them, that it was not long before every Baptist community in which they were proclaimed, was in commotion, and alarmed at their rapid spreading. Out of this commotion and alarm, came the once famous "Dover Decrees," the proclamation and execution of which made havoc of not a few Baptist churches which took part in their enactment. These severed all who received and maintained the principles of the Reformation, from the Baptist church. This insane course of the Baptists obliged the excluded to form congregations for themselves. Had they been excluded on any scriptural ground, such a course on the part of the excluded would have



been sinful, and would not have succeeded. But these men were excluded because they held views which the Baptists regarded as heterodox, or contrary to what they were teaching. Hence, the course of the excluded was necessary. It was either to do that, or fall back into the world. The latter their faith would not permit, and so they were compelled to pursue the course they did. In such a way, and by such means the Reformers, as they were then called, became a power in the land, and a distinct people. From the day of his exclusion from the Baptist church, through the operation of the "Dover Decrees" to the day of his death, the principles because of which he was separated from the Baptist church, were the principles of his life. They became interwoven in the fabric of his being, to a degree that none embracing them in these days can appreciate. They colored his whole after-life, grew with his growth, and strengthened with his age, and crystalized in the life which he presented to the world. What that life was, these principles made it. It was the fruit and mold of his religious convictions. His piety was the offspring of his faith, and his faith was the outgrowth of his convictions, regarding the Messiahship of Jesus.

In 1835 he came to St. Louis. The few disciples he then found in the city, he gathered together, and a congregation was formed. This was the first church of the Reformation in St. Louis.

Since that time his name has been identified with the church here, and this same church he has always felt to be his home. Though away from the city several times, and for several years at a time, yet his heart always turned thither with a peculiar tenderness and unabated affection, and hither, in the providence of God, he was turned in his old age by the loss of his second wife, the mother of Dr. W. H. Hopson, to whom he was married in October, 1847. If there be a greater fitness in one place than in another in which a man ought to die, that place would seem to be the one which had been the scene of his greatest work. And so it would seem that it was provided that he should come home to rest, and lie down where the work of his life could be about him, and there fondly laid away by hands that knew how gently to handle him, and cherished by hearts that felt his worth to them. The church here, he felt was home, as his had been the church's during the days of his manhood and of its struggles. Now he was weak and it was strong; and as he looked over the past, and then out on the future, he realized that he had lived and labored in the cause of his Master for more than a generation, and that his course was well nigh its end.

Sad, indeed, was the occasion of his return, the providence that led him to the scenes of his manhood. Sometimes with the shade comes the sorrow, and deepens the gloom that the shadows cast

around us. On the death of his wife, about one year ago, he turned his face homeward. Though with a son whom he loved as his own, yet he felt the time had come when fond and dear ties should be severed. Heart-sad and weary, and longing for rest, he turned his steps toward his old home. The last prop of his old age had fallen, and he felt that he could stand but a short while longer. The feebleness which the sorrow from a lost companion brings on the heart, settles on the body, and its strength gradually gives way. Then comes the loneliness of the hours once made happy by the wife-companion, and they weigh heavily on a heart now deprived of its accustomed support. Yet these angels of love and mercy, were sent by a kind Father, that he might turn his thoughts and longings wholly upward to his eternal home. Under the roof of his only son, and attended and surrounded by the few of his family that remained unscattered, he sank quietly in death, and passed onward through the valley of the shadow of death with the rod and staff of God as his comfort and support.

“Let me die the death of the righteous, and let my last days be like his.” May the coming night—coming so fast to us all—find us as ready to lie down and rest, “until the heavens be no more,” and wake in the morning of eternity, refreshed by the blessed sleep which the faithful through life





*Samuel S. Church*



find in the Lord Jesus Christ, when they sink in the repose of death. H. C.

*St. Louis, April 22d, 1878.*

SAMUEL S. CHURCH.

The subject of this sketch was born in the vicinity of Jacksonville, Illinois, in the year 1823. His father died when he was quite young. His mother was married the second time to Elder John T. Jones, who was well known throughout Missouri and Illinois as a faithful and earnest preacher of the gospel of Christ. He became a disciple in his childhood, and was baptized, I think, by Elder D. P. Henderson, who for many years resided in Jacksonville. He was also associated in his boyhood with Winthrop H. Hopson, who became a celebrated preacher among the disciples. Both of these young men were for a time under the special training of that great and good man, and earnest reformer, Barton W. Stone, who spent the later years of his life in Illinois. Elder Church entered upon the work of preaching the gospel, while yet in his boyhood; and was recognized as a preacher of good ability and fine promise before he attained his majority. He was small of stature, never weighing perhaps over 135 pounds; about five feet four inches in height. He had a heavy suit of black hair which grew down over his forehead giving him anything but an intellectual appearance;

though his head was large for a man of his size. His complexion was dark, his eyes were a lustrous brown. His voice was strong, clear and musical. He was exceedingly fluent in speech. His sermons were extemporaneous. His manners were easy and graceful; taken altogether his style was captivating, charming. He held the interest of his audience from the opening sentence to the close of his discourse. About the time he attained his majority he came to Missouri, at the instance of that friend of young preachers, Elder T. M. Allen, and resided at Columbia, preaching there and in the surrounding churches. He was much of the time in the company of his friend and schoolmate, W. H. Hopson, and held many meetings with T. M. Allen. After a time he was called to preach for the church in Lexington, Ky., and while preaching there, was married to Miss Julia Lenoir, of Boone county, Mo. Although his pastorate in Lexington was short, he and his accomplished wife have never been forgotten by the church there. The preachers who visit the Lexington churches even now will hear the name of S. S. Church spoken as often as that of any one of all the good and distinguished men who have served the churches there. Influenced largely, no doubt, by domestic considerations, he returned to Missouri, and became the pastor of the struggling St. Louis church. He commenced his labors there about the time the house of worship on 5th Street was erected. He

shared, therefore, the struggles and privations of the heroic band, who, against fearful odds, sought and obtained recognition as a Christian church in that city, then the largest by far in the western country. Here he entered upon his work with a sanctified ambition to succeed. He was a close student, a great reader of the best books, an interesting public speaker, a faithful pastor, and a most affectionate and genial friend.

In the midst of his greatest usefulness, after he had attached his church to himself with the strongest ties; while he was beginning to attract the attention of many of the leading minds of the city, in the mysterious providence of our Heavenly Father he sickened and died. He fell asleep in Jesus on the 19th of March 1856, surrounded by his devoted family and his scarcely less devoted flock. I find in the diary of brother Allen the following notice of his death:

“April 11th 1856, I went to see sister Julia Church, who got to her mother’s a few days ago. It was the first time I had met with her since the death of her late dear husband—my particular friend and brother, who died in St. Louis on the 19th of March last. Elder S. S. Church was one of the excellent of earth, amiable, benevolent and possessing talents of the highest order. He was one of the best preachers in the State, and was greatly and deservedly beloved by all who knew him. It was by my solicitation and influence that

he came to Missouri, some thirteen or fourteen years ago. By my advice he spent two years preaching to the church in Lexington, Ky. I married him to his wife, Miss Julia Lenoir, the mother of his four children. He felt like a son to me, and I am sure I have another friend in heaven. May the blessings of the Lord rest upon his widow and orphan children."

The following account of his last illness and death are kindly furnished by one of the officers of the church which he was serving at the time of his death. It was written on the day of his departure.

#### LAST HOURS OF S. S. CHURCH.

Though advised by his physicians that his case was hopeless, he did not think so. He said: "I will get well. This is my faith. I believe that God has more work for me to do." This was early in the afternoon. About 1 A. M., Wednesday morning, having been wrapt in dreamy slumber, he awoke and raising his eyes to his brother-in-law, Dr. W. T. Lenoir, he earnestly asked: Brother Watt, do you think I shall get well? The Doctor with a voice tremulous with emotion replied: "Brother Sam, I am afraid you will not: and I fear you can not last much longer." For a moment he was silent, then as an expression of mingled sorrow and resignation stole over his countenance, he earnestly said: "Well what of that? to die is only

to leave this world and go to the bosom of our heavenly Father. If it is the Lord's will that I should leave you all, then I have done my work here. He calls me to another field of labor. I have fought the fight, I have run the race, and there is a crown laid up for me in heaven. I regret—no I do not regret, but I am pained to leave those dear friends behind; but I only anticipate them a little while." Then taking his wife and mother each by the hand he said: "It is thus that I wish to die, with my dear wife and my devoted mother the one on my right, the other on my left; with my own dear sister Sue, and my own sister Lou, and my dear brothers Walter and James, and with brethren and sisters in the Lord all around me." Then hearing the mournful sobs of those around his bed, he feebly but earnestly exclaimed: "Weep not for me. I go to the good Lord who redeemed me by his death and glorious resurrection. It is not upon my own righteousness that I rely, for it as filthy rags before his sight; but I rely on the rich sacrifice of my Lord and Redeemer and my trust is in him. Yesterday I did not wish to die, for I believed the Lord had more work for me to do in his cause, that cause in which I have earnestly though imperfectly labored here. I wished to preach one more sermon to my beloved congregation to tell them again of Jesus who died that we might live. I wish the brethren here present to bear to them the remembrance of the deep affection I feel for



them. I want to meet them all in heaven. Oh the depth of my love for them all!" Then as if exhausted, he ceased speaking and closed his eyes for a moment; was silent, and then again arousing himself, he took the hand of his wife and said in a firm voice, while a beam of that heavenly light of hope which ever lights up the Christian's pathway to the tomb, irradiated his countenance, "My dear Julia, my beloved wife, we must part. We have spent many happy days together. All has been bright and peaceful. I leave in your care and in the hands of our heavenly Father the dear children he has given us. He will be a father to them. Meet me in heaven and there we shall spend an eternity of bliss together in the presence of our glorious Redeemer. Farewell! I now commit you to the care of that mother who gave you to me and that God who gave you to her; and may God in his mercy preserve and bless you. And now, my dear mother, I must bid you good bye. You did not think I would go before you, but it is the Lord's will. He has something more for you to do. Weep not for me but rejoice with me in my joy. Tell my brothers and sisters that I died in the full assurance of the efficiency of Christ's atonement, of which I have ever delighted to preach; in full assurance of that eternal bliss that awaits me in the better land." Then turning to his mother he said: "I am glad, my mother, that you are here, that you may see that in my

dying hour your maternal teaching was not in vain, and that I die leaning on the strong arm of that Savior to whom you directed my youthful steps. May the Lord bless you and bring you to your reward in his own good time." He then turned to his sister Sue and her husband, and taking their hands bade them an affectionate farewell; and then pressing the hand of his sister Lou Lenoir, he thanked her for the more than sisterly devotion with which she had watched beside his bed during his illness, and called down the blessings of God upon her. He then bade farewell to Drs. William and Walter Lenoir; then calling around him those of his flock who were present he gave them a parting blessing, and exhorted them to press forward in the good work in which they had enlisted and to meet him in that better world to which he was hastening. To Brother and Sister Ballentine he expressed his gratitude for their kindness with which they had treated him for years; and particularly during the trying hours of his last illness; and as he pressed their hands with deep emotion called down the blessings of God upon them. He also expressed his gratitude to brother William H. Pittman and Doctor Christopher for their kindness and attention to him. He said that Dr. C— had during five years past labored earnestly and faithfully for the benefit of his family without hope of reward; and that it was his desire to prove his gratitude to him by

some act which the Dr would appreciate had he lived, but that God had willed otherwise. He then called around him his children and embracing them one by one, told them he was going to die and that God would be a Father to them if they would be good children and endeavor to make their mother happy. After this he fell into a stupor for a few minutes; and waking said: "Friends, my time is almost come, and oh, if this be death I rejoice at its coming." Dr. Walter Lenoir then approached him and said: "Brother Sam, I have seen many die, but never have I seen one meet death so calmly and so resignedly, and this to us all is a comforting and happy thought." "Thank the Lord for that," he whispered. "I can now die happy in the thought that those who witness my death can witness to the world the triumph of him who dies in the Lord." After this he fell again into a stupor from which he occasionally aroused until 9 o'clock on Wednesday night, the 19th of March 1856, when he expired.

Who can read this touching story of the last moments of this eminent servant of God without exclaiming "Let me also die the death of the righteous, and let my last end be like his?"

In the *Millennial Harbinger* for April 1856 the following obituary appears: "Fell asleep in our Lord Jesus Christ on the evening of the 19 of March at 9 o'clock, Samuel S. Church, pastor of the church in St. Louis, aged 33 years and six months,

after a long and lingering illness which he bore with the patience and resignation which a confidence in our Lord is only capable of inspiring. In his death the cause has lost an advocate which years will not replace. A great man has gone to his reward. His praise was in all the churches. He was loved by all. With manners winning and gentle; retiring and unobtrusive; a heart full of kindness and love; he won imperceptibly and unceasingly upon the affections of all who met him. No man united in a more eminent degree all the qualities of a man of usefulness in the cause of our Master than he. Gentle and amiable in his deportment; social and loving in his disposition, he was loved by brother and friend. Argumentative; powerful and impressive as a preacher; he was a favorite with the public and his brethren; and possessed unbounded influence with the congregation of which he was the minister. I write no panegyric. A few lines can not tell his worth and the loss which all of us have sustained. But though parted from us he still lives, and will ever live in our hearts. Samuel S. Church will long live in the affections of the brotherhood, and especially in the hearts of those here who knew him so intimately and loved him so dearly. He belonged to us all—to the whole household of faith; and how deeply do we feel that our loss has been great. Removed from his field of labor to the enjoyment of his eternal and ineffable reward, in the

full bloom of manhood and the full tide of his usefulness; the stroke has indeed fallen severely upon our hearts, which are now filled to aching by the blow. Shall we lift our eyes in grief and sorrow and utter "How unsearchable are thy judgments, and thy ways past finding out?"

Death, though he came to him early in life, brought no terrors to him. The sorrow and grief are all our own. He died in faith like those whose example he had so often proclaimed to others. Calling his family to him one by one he spoke words to each and so to his friends around him; and such thoughts, and such language, I will not now intrude upon the scene. In a firm calm voice he bade them all farewell, commending his wife and little ones, his mother, relatives and friends to that Arm which had been his support in life and was now his strength in death. He sank away as an infant to his slumbers, to awake again in the morning of the resurrection to be invested with immortality by the King of kings and Lord of lords. Thus he died:

"He set as sets the morning star which goes  
Not down behind the darkened West, nor hides  
Obscured among the Tempests of the sky,  
But melts away into the light of heaven."

H. C.

St. Louis, March 26th, 1856. Mr. Campbell  
subjoined the following:

"We profoundly sympathize with the church not only in St. Louis, nor in the State of Missouri, but



throughout the whole West and Northwest, in the melancholy loss of our so eminently useful and so universally beloved brother and fellow-laborer S. S. Church. Our only consolation in this sad bereavement is the assurance of his having entered into the joys of our Lord. May the good Lord who has taken him home be a husband to his widow and a Father to his fatherless children.

A. C.

## CHAPTER XXXI.

ELDER D. T. WRIGHT.\*

Was born in Carter county, East Tennessee, on the 6th day of January, 1817. While he was yet in his infancy, his parents, William and Susannah Wright, migrated to Illinois. There, in 1822, the father died, and the widowed mother with her three children returned to Tennessee, to her father's house, and became one of the family again, as before her marriage. Our brother was raised by his maternal grandparents, David and Rachel Pugh. They were of the strictest sect of Calvinistic Baptists, and brother Wright grew up under the influence of that doctrine. At that time opportunities for gaining an education in East Tennessee were limited indeed. The common schools were very inferior, and schools of a high grade were "few and far between." His grandparents were abundantly able to liberally educate not only their own children, but their grandchildren also; but they entertained a strange notion or prejudice against "book learning," and our brother's early education was greatly neglected. When nearly grown to the estate of manhood he undertook his own education, and at his own

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\*This sketch is furnished by his daughter.

expense. He entered the Southwestern Theological Seminary, a Presbyterian school at Maysville, Blount county, Tennessee, but from lack of means was unable to take the full course. The additional education he is in possession of, he obtained by hard study while engaged in the duties of an active life, which, after all, is the best of schools.

In the fall of 1835, brother Wright joined the Baptist church at Sinking Creek, in his native county of Carter. He continued with that people till 1841, when, owing to a change of views in his own mind relative to Baptist usages and teachings, he left them and united with the Christian Church, at Turkey Town, Carter county. Soon after this he was ordained to the work of the ministry, Elders John Wright and James I. Tipton officiating. At the district meeting which convened at Boon's Creek, Washington county, Tennessee, in August of that year, he was chosen to evangelize the district for the coming year. That was a successful period, the Lord blessing his labors abundantly. There were many additions to the churches of the district.

On the 26th of January, 1843, he was united in matrimony with Miss Catherine E. McEfee an intelligent Christian young lady of Washington county, Tennessee. After his marriage he ceased to travel as an evangelist, and located as pastor at Concord, in Sullivan county. At the unanimous request of the church at Concord, he located there

as pastor, sustaining that relation to them for nearly three years. During the first five years of his ministry which was spent in East Tennessee, and among the people where he was born and raised, his labors were greatly blessed. There were frequent additions to the Lord's army; several churches were planted, and several pious and intelligent young men were not only brought into the church, but into the ministry. Among these, and who are now living, are elders Daniel McInturf, of Carter's Station, Tenn., Thomas J. Wright, of Tennessee; Samuel H. Millard of Virginia. Among the dead, we mention two, Madison Love, formerly of Tenn., and Dr. David M. Buck, whose praise was in all the churches where he was known

In May, 1846, our brother moved to Missouri, located in Mercer county. There he remained till the fall of the next year, preaching at the Goshen church and at his own house. He then moved to Trenton, in Grundy county, and preached for the church six years. In the latter part of 1852, he took up his residence in the county, some ten miles from Trenton, but still continued to preach for the church at Trenton and also at Lindley, at Rall's Schoolhouse, and at his house.

In 1854, he moved to Lindley, Mo. At this place and in 1861, his career as editor and publisher began. He and the late Dr. John R. How-

and commenced the publication of the *Christian Pioneer*.

In January, 1864, he moved his family to Chillicothe, Mo., where he continued the publication of the *Pioneer* till the 3d of November, 1870. The paper was merged with the *Christian* published at Kansas City, Mo. The good the *Pioneer* accomplished will be fully known only in eternity. During the troublous times of the war, brother Wright kept out of the whirlpool, and attended strictly to his own business, and was treated with respect by both parties. When the "Missouri Test Oath" went into effect, he refused to take it, not from any political embarrassment, but from the conviction that the "Oath," in principle, usurped the authority of Christ himself and made his blessed gospel subordinate to legislative enactment. All this time he continued to write and publish against the "Oath," and to preach regularly; and, strange to say, that while many other preachers acting as he did, were arrested, he went on in the even tenor of his way without any interruption whatever. From 1864 to 1869, he preached regularly for the church in Chillicothe, when at his urgent and repeated request he was released. The church there during brother Wright's labors, enjoyed great tranquility and prosperity, and it was the only church in the city which kept up its meetings during the dark days of the war. Brother Wright's labors as a preacher in Missouri have



been rewarded with good success, and where he is known the best, he is respected and loved the most. It was he who received the confession and immersed into Christ, President B. H. Smith of Christian University. He also conducted the services of his ordination.

After the *Pioneer* went out of his hands, he gave up his time to the preaching of the word, and with great success. He filled the pulpit of Wheeling, Missouri, for fourteen years, one Sunday in every month. At Pattonsburg, Mo., two years; Jameson, two years; at Clear Creek one year; at Jackson one year, which was in 1885; while there he raised a subscription and built a church, and on third Sunday in October, of the same year, it was dedicated, free of debt, and a congregation was organized of seventy-five members.

He continued to fill his pulpit for six weeks after he was too hoarse to speak aloud. He took a violent cold in October, and it settled on his lungs; but he lingered till the 13th of September following (1886). His end was very peaceful indeed. He passed away without a struggle, and he was perfectly resigned to go. He felt that his work here was done, but he was prepared for the next world. He died serving the Lord.

## CHAPTER XXXII.

## ELDER HIRAM WARRINER.

Elder Hiram Warriner was born in Casey, county, Kentucky. He married Miss Lucindy Vandiver and moved to Missouri in 18—. From Ray county, Mo., he removed to Gentry county, in 1845, where he died, in 1862. He became a member of the Christian Church while in Kentucky. He organized what is known as old Brick Church, four miles west of Albany, Gentry Co., May 25th, 1847. This was the pioneer church of Gentry county. Here in 1847, he was ordained a minister of the gospel, by Zachariah Linville and George Flint. During his ministry he organized over thirty congregations and baptized more than 3,000 souls. His words, just before he died, to brother J. H. Coffey, his Timothy, were: "With these hands, I have buried more than 3,000 persons with Jesus Christ in baptism."

He was the first resident preacher in Gentry county, and preached his last sermon in a large barn, two miles southeast of Albany, a few months before he died, in May. A few days before he died, he requested brother Coffey to preach at his house, that he might break the loaf once more with his brethren before he died. At the conclusion of the meeting he requested the brethren to

sing his favorite song: "There's a region above free from sin and temptation." He joined in a clear, sweet voice in singing the last verse:

"From affliction set free,  
And from God ne'er to sever  
We his glory shall see  
And enjoy him forever."

Then said: "It is enough; 'tis all I ask; 'tis all I want." In a few days he fell asleep saying to brother Coffey: "I have fought the good fight, I have kept the faith; go on, my young brother, preach the word." He now sleeps in the burial ground, at the old brick church, among those that he loved so well, and who loved him to the last. The day before he died, he requested his wife to hang his watch on the foot of his bed, where he could see it, saying: "This time to-morrow I will be with Jesus." And in a few minutes of that time the next day, he died. "Blessed are they who die in the Lord.

#### NORTHWEST MISSOURI.

*Brother Haley*:—I saw in the CHRISTIAN-EVANGELIST that you desire information from the early churches and pioneer preachers; this I will try to do to the best of my recollection.

I was born in the State of Tennessee, in 1811, but was raised in Kentucky. Was baptized by James Robertson, yet living in Johnson county, Ills., in 1834, and was ordained an elder in the

Christian church at Cyprus, in Union county, Ky., where I first began to preach to the brethren. In 1842, I moved to the northwest county of Missouri, adjoining the Indian Territory; on what was called the attached part of Holt county. Oregon was the county seat. It was sparsely settled and many Indians were in the county. I settled in a grove called Pleasant Grove, now in Iowa. A suit was pending between Iowa and Missouri for a strip of nine miles wide, running from the Missouri to the Mississippi Rivers, which Iowa finally gained. When I arrived there, I found some brethren and sisters from Indiana, and a brother Jerry Guard and John Woodruff, both public speakers; under whose teachings many were converted. They were holding meetings in their houses. In the fall of 1842, we built a log-house, for a meeting-house; and in the course of that winter, we baptized some nine persons; which gave us much encouragement. About this time the Methodists sent to this section, a young man by the name of Marvin; afterwards Bishop Marvin. He was a very genial, friendly young man. He often came to my house; would stay all night. We discussed the differences between us in a very friendly way. He was the first Circuit Rider sent to this country. His successor was not so friendly but undertook to demolish, what he chose to call "Campbellism." On the subject of the mode and design of baptism, he failed in his proofs, and

misrepresented our views. At the close, I notified the people that on that day two weeks, I would take up the subject at the same place, and tell them what we did believe. At the appointed time I had about the same audience he had. At the close, I gave an invitation, and two men came forward, and confessed the Savior. After this we had no further trouble. This is one time we got into a new country before the Methodists. Brothers Guard and Woodruff did not stay long; they sold their claims and moved away. I think they are both dead. In 1844, I moved about fifteen miles south of Rock Creek, where there were some brethren, that had moved in. We organized a church, but had no house but a log schoolhouse, in which we met to worship, and in our own houses; and in warm weather in the groves. I was the only teacher in the country of our brethren, for some time. About this time, Atchison county was cut off from Holt, and the county seat located at Linden; but was moved to Rockport, the present county seat. About 1844, brother Duke Young, from Audrain county, held a protracted meeting with us. We had about forty additions which built up the cause greatly. In 1850, brother John Mullis, of Holt county, moved up here, and bought a farm. He devoted much of his time to preaching and organized a church on Tarkio. About 1860, he moved to Nebraska where he died. About 1855, John H. Parker came to the county,



and bought a home, and lived here until about 1882, when he went to Nebraska, and died. He did much to build up the cause. When he left, I was left alone again, so far as a resident preacher was concerned; but we have had the help of many able men, from other sections, employed by the churches by the year. Of the old organization on Rock Creek, only three are left: brother E. S. Needel and wife and myself; my wife being gone to her rest. We have at this time, about six organized congregations in the county, and about as many more have become disorganized, for the lack of pastors to take care of them. About the years 1868, John O. White moved here from Boone county. He was a very zealous man and greatly beloved by the brethren. He did much in building up the cause in this county, but he only remained something over a year, when he returned to his old home in Boone. We have at this time brother Richardson as our evangelist, doing county work half his time. This is a good field, where much good could be done, if we had the laborers. The State Board has not paid much attention to this part of the State. I have given you a brief history of our progress from 1842; if it will be of any use to your history of the pioneer work of the State, I will feel well paid for my trouble.

Yours, in the good hope,

RICHARD BUCKHAM.

## CHAPTER XXXIII.

ELDER JACOB COONS.

Was born in Montgomery county, Ky., January 12th, 1800. His education was very limited, as was common to farmers' boys in these early days. He was baptized by Elder John Smith, in the fall of 1825. He told me he was the first person brother Smith ever baptized, upon a simple confession of faith, without relating a "Christian experience." He had, naturally, a large vein of religion running through his system, and he took part in the prayer meetings forthwith, and soon engaged in exhortation and preaching in the neighborhood.

In 1831, he and David Davis and Absalom Rice, all young preachers, came with their families, in the same group to Missouri, and settled in the same neighborhood, in Calloway county. Brother Coons found himself surrounded by a large uncultivated field so far as our plea was concerned; and in the ardor of his first love for Christ, and his cause, he commenced his religious labors there. In a short time, by the aid of coadjutors, Davis and Rice, a church was constituted in Fulton, which was the first one in the county, I believe.

Brother Coons remained there for 17 years, successfully preaching throughout the county, and

beyond its borders; at the end of which time the cause had gotten a strong hold in all these parts. In 1848, he moved to Mexico, Audrain county, and preaching was the business of his life ever afterwards; a period of twenty-one years. He often visited churches at stated periods; far off and near, and when that was not the case, he was somewhere in the field in active service of the Master. Nothing but sickness or high waters, ever prevented him from meeting his appointments. No preacher that ever lived in that county, made such sacrifices or endured such hardships, in the discharge of his professional duties as brother Coons. None ever went through as much, and deep mud, snow and rain, as he. Besides he was subject to an infirmity of the body (Hernia) from early manhood, which would have caused almost any other man, to have succumbed, but he went bravely on, and was never heard to complain of it. That which, perhaps, contributed more to his usefulness, than any other element in his ministry, was his great zeal and fervency. In all his speeches those features were present, and prominent. He was a good recruiter, and his labors were abundantly blessed, as instruments in bringing souls to Christ. He never seemed so near to heaven, as in a successful meeting. Withal he was a fine singer, and loved to sing. His voice had not failed any at 69 years of age. He was a great student of his Bible. Long before his death,

he made it a rule to read the Old Testament through once a year, and the New Testament once a month. He read little else than his Bible, and religious papers. In hospitality he was a model. He never was the man that turned off the stranger, but like Paul "received" and cheerfully "all that came in unto him." He died with the harness on. He had meeting at a private house on Lord's day, in his neighborhood, with one confession, and he attended to the baptism in the evening. Before night on the same day he was taken ill, and ere the sun arose next morning, was a corpse. His death occurred August 23d, 1869, in his 70th year.

#### ELDER GEORGE FLINT.

Elder George Flint, one of the older pioneer preachers of Northwest Missouri, died in 18—. He was quite a remarkable man of God, and did a good work for the Lord. He had a fine command of language, and at the age of 70, mastered perfectly the New Testament.

Brother Coffey entered his room an hour before he died. His wife supporting his head with her hands, said: "Father, brother Coffey is in the room." He replied: "Is he? is he?" then reaching out his hand, cold and palsied by death, he said "God bless you, brother Coffey; go on, go on; we will meet; we will meet." And in an hour his heart was still in death.

## CHAPTER XXXIV.

## CALLOWAY COUNTY.

WILLIAMSBURG, Mo., March 14th, 1886.

BROTHER T. P. HALEY:—Touching the early churches in Calloway county: Antioch, situated three and a half miles south of Williamsburg, was organized in October 1828, in a private house near the present site. Names of the original members were Philip Love, Elizabeth Love, Charles Love, Jesse McMahan, Polly McMahan, Joseph Duncan, Nancy Duncan, William Douglass, Greenup Jackman, James Love, the last three named became preachers and preached here successfully for many years. The two former are dead but James Love lives in retirement and has for a number of years. Mrs. Enoch Fruit, Mrs. John Clark, Matilda Love, Richard Isham and John McMahan and their wives. Present membership 160. Marcus Wills, Jacob and Joseph Coons, Sandy Jones, Absalom Rice, T. J. Marlow, Leroy Hatchett, Luke Flynn, W. J. Mason, and E. R. Childers have served the church as pastors. The church has had many revival seasons presided over by such men as Dr. Hopson, Jo. Errett, Mountjoy Carr and others. The present church-house is a frame and was built in 1885 at a cost of \$1,600. JOSEPH G. CRANE.



\*NEW LONDON, Mo., March 11th 1886.

BROTHER HUGLEY:—My dear sir:—In reply to yours of the 18th Inst., I report—that the Christian Church at New London was organized in May, A. D. 1838, by brother Levan and J. P. Lancaster, with eight members all of whom have been (I believe) gathered home. My first acquaintance with the church and its members was in 1852. They were then holding their meetings in the old Court-house (near where the present one stands), and was preached to by old father Thomas Allen and Dr. Hopson. As the church record (as you know) has been very poorly kept, or not kept at all, I may fail to mention some who have preached for the congregation and am not altogether sure that I give them in their proper order. Of course I go no farther back than my own memory—but may say that Sandy E. Jones and old brother George Waters and Brother Creath, have each preached to the church here. Since 1852: Dr. W. H. Hopson, J. J. Errett, Dr. W. D. Jourdan. Alpheus Brown, S. P. Johnson, W. Pattison, S. P. Lucy, G. H. Laughlin, Jacob Hugley, B. H. Smith, W. H. Cook, J. J. Keathcart, J. B. Corwine. Hoping that this will give you some of the information sought, and wishing you and yours health and prosperity I am,

Respectfully and fraternally,

L. B. WOODSON.

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\*Omitted from Ralls County history.

## CHURCH AT LA PLATA.

PRAIRIE HOME, COOPER Co., March 5th 1884.

DEAR BROTHER HALEY:—I received a letter last evening from my brother A. J. Davis, who is now living in Bloomfield, Iowa. He was living in La Plata, Macon County, Mo., when that congregation was organized, and was one of the charter members. He says: It was organized by Brother E. C. Browning, on the 4th Lord's day in October 1867. Charter members: Z. E. Atterberry, wife and daughter, A. J. Davis, wife and daughter, M. Owsley, Henry Owsley and wife, John Byler and wife, Greenup Prather and wife, Perrin Cooley and wife, E. Timms and wife, Mary Williamson, P. H. T. Dickerson and wife, Prudence Moore and William Murphy. Total 22. Atterberry and A. J. Davis were appointed Elders, and M. Owsley, John Byler and P. H. T. Dickerson, Deacons. M. Owsley, Clerk and Treasurer. Brother says the charter members are all living so far as he knows, except Brother E. Timms, Prudence Moore and Sister Cooley. Five of the charter members are now members of the congregation at Bloomfield, Iowa, where my brother now is. He did not give the present numbers at La Plata. Brother Haley, I could give many instances in my "preacher life" in Macon and Cooper counties, some of them quite interesting, but it would make a book of considerable size, and would look like parading myself

before the world, and I have no aspirations in that direction; I therefore forbear. I traveled and preached a great deal in Macon and adjoining counties, for several years, almost entirely without pecuniary remuneration. I settled in this county in a strong sectarian neighborhood, where I could not get a hearing for several years. At length in 1862—during the war, I commenced preaching in our school-house, twice a month, got my good Brother Longan to assist me several days at a second appointment, and the meeting resulted in several confessions. I continued to preach twice a month for two years and immersed some one at almost every meeting. But my active labors in the Master's cause are about over, owing to feeble health and a local disease that gives me a good deal of trouble. I am preaching but little, none through the winter. Hope, however, to be able to do some good yet.

In much love, your brother,  
O. P. DAVIS.

ELDER JOHN CALLERMAN.

*Letter from Gov. Bishop.*

CINCINNATI, O., May 19th, 1886.

T. P. HALEY, KANSAS CITY, MO., DEAR BROTHER:—I saw a notice in the "CHRISTIAN EVANGELIST" some time ago that you were writing a book, "Sketches of the Early Life of Missouri

Preachers." Among the names, if I remember correctly, you made some inquiry, or requested some information concerning John Callerman. I knew Brother C—. well in my early days in Kentucky. He came out from the Methodists about 1830. I heard him make his renunciation of Methodism and saw him immersed in Johnson Creek. He was pastor or preacher for the churches of Bethel and Poplar Run; alternating between the two. 1st and 3rd Lord's day at Bethel—2nd and 4th Lord's day at Poplar Run, in Fleming county, Ky. I was married by him in Bethel meeting-house and always had a warm attachment for him. No doubt you know his early history. I write this so as to call your attention to it. This leaves us well.

Fraternally,

R. M. BISHOP.

SOUTH WEST MO.

WEST PLAINS, Mo., March 5th, 1884.

T. P. HALEY, KANSAS CITY, Mo.

DEAR BROTHER:—On my return from the close of my work in Arkansas the last of February, I found a card from you awaiting me, making inquiry in regard to the pioneer preachers in this part of the State. Although my knowledge of these worthy men is limited and imperfect, I hasten to give you the little information I have in regard to them. From the best of my recollection,

it was in the year 1846 that Peter Wright and Nathan Buchanan, who were brothers-in-law, moved from Washington county, Indiana, where they had labored for years as successful Christian preachers, to Southwest Missouri. The former settled in Jasper, and the other in Newton County. Peter Wright—the grand-father of the writer of this—was the youngest of a family of five boys, all of whom were worthy preachers. They were, in the beginning of their work, Free-will Baptists—but opposed to human creeds; and in 1819 gave up the name “Baptist” for the simplicity and purity of scriptural names. You will find a partial account of this in “Life of Elder Benjamin Franklin,” Pages 163—165. Peter Wright preached all over South-west Missouri, for about ten years. He was a man of good talent, a lovely spirit, and wielded a wonderful influence for good wherever he went. He was familiarly known by all as “Uncle Peter.” I do not remember the date, but he died at his home in Jasper county, Mo., universally beloved. Nathan Buchanan was a Scotchman, and, as he often said in beginning a discourse, “born with the rough side of his tongue up.” He was a fair scholar for his day; knew his Bible as well as any man I ever knew, and was a strong and powerful reasoner. He was considered very rough in his address, but one could not fail to be interested in his discourse, nor was he likely to forget what he had heard. “Uncle Nathan,” as



he was familiarly known, lived in Newton county, and preached over South-west Missouri for some years after the war of 1861—5, and then moved to the State of California and died full of years. Amos Buchanan was the son of Nathan Buchanan. He went to school during winter months, to his father and Uncle Peter Wright, till he was considered a good scholar for that day. He began preaching, I think, from his twentieth to his twenty-third year, and was soon regarded as "an able young man." After he had a wife and one or two children, he went to school to Arkansas College, situated at Fayetteville, Arkansas, at that time under the control of Brother Robert Graham. He lived on a farm, taught school during the winter, and preached whenever and wherever he could. He was my father in the gospel, and my ideal preacher. I boarded in his family, went to school to him, was taught Christianity and baptized by him. Though I have not seen him for nearly twenty-four years, and it may be a boyish fancy of mine, I do not think I have met his superior as a speaker, since. He lived in Jasper county, Mo., till some years after the war, then moved to California, and from there to Washington Territory. He now lives in Idaho, and is a member of the Idaho Legislature. He is probably fifty or fifty-five years of age. These three men were among God's noble men. They planted the cause of Christ, and principally sustained it, for many

years in South-west Missouri. I do not know enough of others to give you anything reliable.

Fraternally, ADAM S. WRIGHT.

ELDER ABSOLOM RICE.

FULTON, Mo., May 5th, 1886.

DEAR BROTHER HALEY :—Enclosed you will find a short sketch of Brother A Rice. It is a mere statement of facts, thinking that you would prefer doing your own weaving of the story. But for a few lines of memoranda found among Brother Rice's papers, nothing to amount to anything would have been known of his life. It has cost me considerable labor to get even this little. The sketch of the Fulton congregation I will send as soon as I can. The old records are lost and the memories of the older brethren, as to its early history, differ very much. Through correspondence and conference I am doing all I can to make it accurate and complete.

Yours fraternally, FRANK W. ALLEN.

ABSALOM RICE.

Absalom Rice was born in Tennessee, November 1st, 1795, and was reared in Kentucky; to which State he was brought in infancy. He was married to Miss Elenor C. Hensley, February 15th, 1821, and in 1826 he and his wife were immersed by El-

der John Smith. He moved from Montgomery county, Ky., to Calloway county, Mo., in 1831 and lived for one year where the Insane Asylum now stands. He then moved to his farm about four and a half miles South-west of Fulton where he lived until his death. If he ever did any public speaking before coming to Missouri, we have no account of it. With his move to Missouri he took up an active ministry. The first Christian church in this county was organized by him, at Fulton in 1833; and in the Fulton congregation he served as elder for more than fifteen years; and preached to the same until the (new) old brick house was built in 1846; when Brother Wills was employed once a month. Besides the one in Fulton, he organized the following congregations in Calloway county; Mount Tabor, about 1840, where he preached about 33 years; New Liberty, now called Reform (date unknown); Sulphur Springs, about 1866 where he preached for many years; and Boyds-ville in conjunction with Jacob Coons and D. B. Davis. He quit preaching about 1874 or 1875, and died August 11th, 1881. His devoted wife followed him to the spirit world February 11th, 1883. There were born to them five children. Sue, Jane and William Shelton died in infancy; and Mary at twelve years of age. William S. (Rice) lives on the old homestead, and his sister Amanda Cheatham not far away. They are both much loved and respected for their sterling qualities. The

cause of Christ in Calloway county owes an everlasting debt of gratitude to Brother and Sister Rice. Though poor when they came into the county, they were rich in faith and good works; and each sacrificed greatly for years that others might be blessed with the truth. For about thirty years he taught school in the winter, farmed in the spring, summer and autumn, and preached on Lord's days. He was of a nervous temperament and like all our pioneer preachers was a very earnest speaker. He knew no such word as compromise in religious matters. He is described as being, when in the prime of life, about five feet eleven inches high, weighing about one hundred and eighty pounds; with blue eyes, brown hair, and beard, and a moderately fair complexion. In his old age he became much stooped and very deaf. But even up to death his eye would sparkle as he recounted his contests for the truth with the "Sectarian world."

NOTES ABOUT ABSALOM RICE, BY ROBERT L.  
MCHATTON.

Brother E. R. Childers and I were holding a meeting for the Harris Prairie Christian church. The Chapel was the property of the Southern Methodists who had kindly given us the use of the house for our meeting. It was a large, old time building, which was free to all Christian people.

Near by was the ancient stile where riders dismounted. Our meeting was about ten days old, and quite an interest was prevailing. There had been about twenty-five baptisms. Among the number were some of the grand-children of Absalom Rice. He lived with his son about five miles from the church and could not attend the meeting, for old age was pressing him down. One bright week-day morning, about fifty pious souls had assembled in the church to have a foretaste of heaven in sweet communion with each other and our heavenly Father. Looking out of the window, I saw an old man ride up to the stile block. I motioned to a young man to hitch his horse for him. To my surprise I found that the new-comer was too weak to dismount. The young man lifted him to the ground and helped him into the door. Bowed by the weight of four score years his progress down the aisle was very slow. All eyes were turned upon a veteran whose every weary step told that he was nearly through with a life of activity. I met him near the pulpit and gave him a chair. He gazed at the audience intently for a moment and then composed himself as one who was satisfied. Looking into the face I saw one that bespoke great intelligence, much gentleness, firm determination, and deep piety. The eyes were bright and piercing. He was dressed in a plain farmer's suit and held in his hand a cane. This was Absalom Rice, a man loved and respected for miles away.



So full was his heart over the success of our meeting that he must come. He wanted to see his brethren once again and hear confessed the name of the Savior he had so long preached. Brother Childers preached and I talked for a little while. It was only for a little while for my heart was too full. We asked him to cheer the brethren by a short exhortation. With difficulty he arose from his chair, stepped behind it and grasped its back with a trembling hand. Every face was suffused with tears, and I felt I was near one who was to be in heaven soon. I thought of the beloved John who was carried to the church by young men. Brother R. hesitated about a moment and then quietly told of his long life in the grandest of all works. Told us to be faithful and lovingly pointed us to heavenly rest that remaineth for all the tired people of God. Like a weary child he was glad to be so near his home. He desired to meet us all in the heaven for which he was soon to depart. Our souls were stirred within us and we too longed for the promised land where we could be forever with such sweet spirits. We sung: "We are going home to die no more." A young man came forward. Brother Rice, as he stood at the end of life, took the hand of one who was just beginning the pilgrimage. He stated for the last time the question he had so often asked of his neighbors, and added a few words of cheer. I think this was his last time in the assembly of

saints ; his last speech, and the last of many confessions taken by him. The funeral of Absalom Rice took place at his son's about six miles Southwest of Fulton, and was preached by Robert L. McHatton, to a large concourse of friends and brethren. His body was buried in the orchard or grave-yard a few rods from the house. A. Rice was loved and respected by all who knew him, and eternity alone can record the results of his faithful work. Until his death he retained an active mind. Only a short time before he died he wrote several articles and poems for the Calloway county papers.

## SOUTHWEST MISSOURI.

WASHINGTON, D. C., March 26th, 1886.

DEAR BROTHER HALEY:—In reading the "Standard" we see you are gathering items of the early Christian preachers of Southwest Missouri, for publication. When we lived in that part of Missouri, our home was Osceola, St. Clair county. Christianity, as we teach it, was hardly known there. In the village only one family, besides our own, was all that was contending for the ancient gospel—brother and sister Yater. Sister Yater is a sister of John Jameson, a M. C. from the Fulton district.

We then lived in log houses ; sometimes only one room, with sleeping room above, ascended by

ladders. Our preacher came once a month ; so did the others ; which gave us a preacher every Sunday. The Yater house was the preacher's home. Saturday night, the puncheon plank seats were arranged, and in winter large fires made ; and such good meetings as we had ! After service all were asked to stay to supper or dinner, as the case might be ; and a very plentiful repast and hearty welcome given to all. We enjoyed the rude cabin and Christian gathering, and never forget those early days.

Brother Elgin was one of those early evangelists who did good battle in the Lord's service. Our cause was much helped by a visit from Dr. Hopson and sister Ella ; which made the masses of the people, think we were "a respectable body" as the doctor would say, when the courthouse was crowded to hear him. We were getting a hearing from the people then, and the doctor baptized the fifth candidate for Christianity, in the Osage, if my memory is right ; and the first witnessed by many people. The cause went on, prospering for the ancient gospel, and the spread is wonderful.

MRS. LUCY DAVIS.

## CHAPTER XXXV.

## SCHUYLER COUNTY.

LANCASTER, Mo., February 18th, 1886.

T. P. HALEY, DEAR BROTHER:—Your two cards have been received, and I will comply as best I can, with surroundings. The present church at Lancaster, Mo., has a record of names and facts dating from August 8th, 1827, to the present time, covering 183 pages of cap; although not specific in statement until 1852 (seems to have been made up from scraps of paper before the book was procured), as to the preacher or the discipline, but after that date the material facts have been stated. The church attained its greatest strength just before 1861, of about two hundred attending members. At a reorganization September, 1863, about seventy-five of the members had disappeared, and we had, say one hundred and twenty-five names of membership who met with the church. Since that time, the gain has been small, and we now have one hundred and sixty members. Of the names of preaching brethren, who most readily occur to me, or which appear on the record, I will name some who labored longest, say: Isaac Foster, William Hadley, James N. Wright, E. H. Lawson, Hosea Northcutt, Josiah Davis and many others will deserve mention. Before 1847,

many preachers visited this county and preached the word. I name of these: John Stannard, Reuben Turner and William White, as recurring to mind. In 1858, we built a house of worship in Lancaster, at a cost of \$1,200. In 1882, again we built a second house at a cost of \$2,000.

In Shuyler county, there are at present eight congregations numbering from twenty-five to one hundred and sixty members each. I should suppose the average to be fifty. There are four houses of worship of sufficient capacity to seat the ordinary attendance. The other four congregations meet in schoolhouses or as circumstances dictate.

#### JACKSON COUNTY.

The first "church of Christ," in this county was organized at "Lone Jack" in the South Eastern part of the county. It is not certainly known who the preacher was who first preached the primitive gospel here, but it is related that as early as the year 1834 one Elder Stanley or Saunders baptized a Miss Elizabeth English. This would make the first preaching more than fifty years ago.

Subsequently Elders Simon Bradley, Malkey, Thomas McBride, James McBride, William Parker and others preached in the vicinity. The church at "Lone Jack" was organized on the 21st day of September 1832. It is not stated by whom it was constituted. The names of the charter



members were Thomas Malkey, Simon Bradley, Thomas McBride, Sr., Thomas McBride, Jr., John S. Cano, William Parker, Wilson Lewis, John Wright, Robert H. Crawford, Elizabeth L. Bynum, Fannie Parker, Euphronia Crawford, Ann Wright, Elizabeth Gibson, Susan Drake, Annie Snow, Martha Bynum. The pastors who have served the church in succession are Thomas Malkey, Thos. McBride, Simon Bradley, Wm. Parker, Joel D. Wilmot, C. P. Arbuckle, John O. Kane, Madison Burnett, John W. Dawson, W. R. Cunningham, H. M. Price and James L. Warren. The present pastor is Elder Walton who has a warm place in the hearts of the people of the community. At present among the more active members may be mentioned, the Shawhans and Alexanders.

From the beginning the church has been accustomed to have preaching once a month. As most of the early preachers came from the Baptist church they brought with them this most unfortunate usage, "monthly preaching." One of the results of this system was the agreement of the church at "Lone Jack" with the Baptist church for a joint ownership of the meeting house or for such an interest as would give them the use of it one Sunday in each month.

Another result was the failure to keep the ordinances as they were delivered to the New Testament church which certainly met together on the "first day" of every week to worship, and

especially to commemorate the Lord's death in the Lord's Supper. May not this neglect account for the fact that after fifty years the church is still unable "to keep house alone." When will our churches learn that the blessing of the Lord upon the churches as well as individuals waits on their loyalty to the commands of Christ who said: "Forsake not the assembling of yourselves together as the manner of some is"? The church is at this writing more prosperous than it has been for many years, and the hope is that the old church may soon have a house of its own, and become an example of faithfulness to her younger sisters.

#### INDEPENDENCE.

The church at Independence was organized in the year 1836, and erected a church building very soon thereafter.

The members who composed the organization were among the best citizens of the vicinity. Some of these were: Amos Allen, Oliver Caldwell, James Smart, Eli Glascock, Alexander Collins, F. R. Greenwood Elder F. R. Palmer, Henry Parker, Adam Fisher, J. H. Eaton, N. J. Hockensmith, Asa Hedges, Benjamin Thompson, Sam'l Shortridge, with their wives and families.

The present church building was erected in 1854, by William Huston and remodeled in 1874. The estimated cost of the building is six thousand

dollars. It is immediately on the line of the Missouri Pacific Railroad, and is therefore unfavorably located, is entirely too small for the present needs of the congregation and will soon doubtless be abandoned for a better location and a more modern and commodious house. This church has always numbered among its membership many of the very best people of the community and is now a large, rich and influential church. It is fully abreast of the times, and takes an active interest in every good work.

Elder F. R. Palmer, already mentioned as a charter member of the congregation was the first preacher. During his early administration he was aided especially in protracted meetings by such men as Thomas M. Allen, Joel H. Hayden, Allen Wright, Sam'l S. Church, Thomas N. Gaines and in fact by nearly all the prominent preachers in the State. At one time that prince of preachers, Elder Moses E. Lard, resided at Independence and preached for the church, when not abroad holding protracted meetings. Elder Noah W. Miller also, while teaching a flourishing Male Academy there, also supported the pulpit. Meanwhile Elder Palmer still resided there and was regarded as the "bishop" of Independence. It is said he supplied the pulpit regularly for twenty years.

About the year 1857 the present able pastor, Elder Alexander Procter, was called, and excepting a short sojourn at Paris, during the war, when

he was not very comfortable at home. he has been the beloved pastor of the church and the trusted friend of all the people of Independence. This church has set a good example to her neighbors in retaining her pastors, two, Bro. Palmer and Procter, having served fifty years, the former 20, the latter 30. The church at Independence has been wise enough to maintain a Christian School for many years and thus control the young people from whom the church is constantly being recruited. The church is to-day more potent for good than it has ever been, and is interested in every good work of the "brotherhood."

## KANSAS CITY.

This church was organized in the year 1858 under the labors of Elders F. R. Palmer and John O'Kane, the latter of whom for a short time preached at Independence. There had been for many years a church at Westport, but for some years previous to this time, for various causes it had been declining, the chief cause being that as the business of the town was constantly being drawn to the thriving village at the mouth of the Kaw, the business men who had been the support of the church, had gone with it or had removed to other points.

The idea was therefore conceived of building a church house near enough to both towns to accom-

moderate the members who might reside in either, or in its vicinity, hence a site was selected for a meeting house at what is now the Northwest corner of 12th and Main, which was then a part of the premises of Judge Thomas Smart, who was himself, with the members of his family, a member of the new church. He very generously donated the ground, and a neat and substantial brick building was erected. This house was dedicated to the service of Almighty God, by the writer, assisted by his brother H. H. Haley, and Elder F. R. Palmer, and John O'Kane, in the fall of 1859. The original Church Roll has been lost, but of the charter members, the following names are recalled: Judge Thomas Smart and wife, Dr. Isaac M. Ridge and wife, Willoughby Thomas and wife, Robert C. White and wife, John Heydon, whose wife was baptized at this first meeting. Andrew Johnson and wife, Bryan Wright, Mrs. Elenor Campbell, Mrs. F. P. McGee, Isaac McDonald and wife, Levi Bradley and wife, the Steeles and others whose names are not now recalled. During the meeting which followed the dedication, quite a number of additions were obtained, among these Mother Parish and several other members of the family.

At this meeting, Henry H. Haley, then quite a young preacher, was chosen the pastor of the church. The congregation grew rapidly, and the young church was greatly prospered under his



wise and faithful administration. He greatly endeared himself to the church and the people, and it is no exaggeration to say, that of all the excellent ministers who have lived in and served the congregations in Kansas City, none were ever more popular, or more highly esteemed, both within the church and without, than was he. The dark clouds of the civil war lowered over the country even when he took charge here, and when at last the storm burst in fury, his pastorate was suspended, and the church was scattered to the "four winds." At the close of the war he was recalled, and came to gather up the fragments. Quite a number of the old members had survived the war, and returned to the city, and a large number had come from other churches. Very soon thereafter, he gathered up a large and enthusiastic church, which he continued to serve until the fall of 1870, when he resigned to take charge of the church in Hannibal, Mo.

He was succeeded by Elder G. W. Longan, then the senior editor of *The Christian*, (now the *Christian-Evangelist*), who served the church as preacher for one year. He was succeeded by Elder Alex. Procter, who though still residing at Independence, served the church for one year. Brother Mountjoy, recently gone to his reward, then came and spent one year, and was succeeded by Elder J. Z. Taylor, who served the church for six years. During the latter part of the administration of

Bro. Taylor, a second church was organized, and called Elder David Walk to the pastorate. In the year 1881, Elders Walk and Taylor, both having resigned, it was thought best to consolidate the two churches, and await the organization of a second church, till the membership should be stronger. In the meantime, business houses having encroched upon the old house at Main Street, it had been sold, and a lot purchased, and a house of worship commenced at the northwest corner of 11th and Locust St.

In November, 1881, the writer was called to the care of the consolidated congregation. It was then worshipping in a hall on Main St., and continued to do so until the basement of the new church was completed, Nov. the 1st, 1882. The congregation then worshipped in the basement until May 1st, 1884, when the upper room was completed and dedicated by Elder Isaac Errett. The whole structure, as it now stands, having cost about \$42,500, was dedicated free from debt.

In the month of August, 1884, a mission Sunday school, under the charge of G. W. Thompson and Martin S. Millard, was organized in Summerville's Hall, at the northeast corner of 23d and Dipps St. During the following year, Elder A. R. McAllister was employed to take charge of the mission. In 1885, a lot was bought, on Summit St., between 17th and 18th St., and a neat house of worship was erected. It was dedicated by the writer, on

the 1st day of May, 1886. Shortly thereafter, a congregation was organized, of some fifty or sixty members. Elder McAllister having resigned, Elder E. Monroe was called, and entered upon his work Jan. 1st, 1887. There is now a prosperous young church at work under his direction, with fair prospects of success.

In 1884, a Sunday-school was organized at 16th and Lydia avenue, under the supervision of Robert L. Yeager and J. B. Atkins, deceased. In June, 1885, Elder Jesse H. Hughes held a meeting there which resulted in his being called to preach to that mission.

In 1886, in November, a church was organized, composed of about one hundred members. A lot has been purchased, and it is confidently expected that this congregation will also soon have a house of worship. Meantime, the church has grown till it now has a membership of about two hundred, with a flourishing Sunday-school.

In the early part of the present year, another mission school was established at Independence and Brooklyn avenue, which will no doubt in the near future, grow into a large and flourishing church. This school has been placed under the supervision of D. O. Smart, O. D. Woodgate and John E. Hale; all members of the 11th and Locust St. church. While there has been from the beginning a church of average strength, both numerical and financial, in the last few years the church has

shared the general prosperity of the city, and is now, much stronger than in many of the older cities. The membership at present, aggregates probably twelve hundred souls.

There are also flourishing churches at the following places: Sibley, Buckner, Lee's Summit, Greenwood, Grainvalley, Raytown, Hickman Mills New Santa Fe and Westport. Of the order in which these churches were founded and of their history no such information has been obtained, as would justify an attempt to sketch it.

ELDER FRANCIS R. PALMER,

who served the church at Independence so long and to whom nearly all the congregations in the county are largely indebted for their existence, was born in Tennessee in the year 1792. Nothing of his parents is known to the writer, and nothing of the circumstances of his early life. He was a man of commanding personal appearance, considerably over six feet in height, as straight as an arrow, weighing, perhaps, 180 lbs., without the least tendency toward being fleshy. His complexion in earlier years, was florid, his hair was a light brown and his eyes, grey. His voice was clear and strong. As a speaker he was calm and deliberate, clear and logical. He was not without tenderness and pathos, though he was never regarded as an orator, nor as an exhorter. While



always fairly successful and especially so, where he was well known, he was never remarkable for his success in the evangelistic field. While he did not enjoy the advantages of a collegiate education, he was more than an average scholar for his day and generation. He not only spoke and wrote his mother tongue accurately, but he also had a liberal knowledge of the Greek and Latin languages. He was a man of extensive reading, especially along the line of church history and controversial divinity. He was easy and graceful in manner, faultlessly neat in his person and a perfect gentleman everywhere. He resided for a great many years on a small farm near Independence and was always in comfortable circumstances. He dispensed a liberal hospitality and multitudes shared his generosity, especially the young preachers who passed that way, to whom he was always especially kind. In his early manhood, he entered the ministry. He was identified at first, with the Christian church in Ky., under the leadership of Barton W. Stone, and soon became prominent among them. When the union occurred between the "Christian church" and the "Reformers" in Kentucky, he entered heartily into the union; while he refused to be called a Trinitarian he was just as prompt to repudiate the name of Arian, and preferred to speak of God and Christ and the Holy Spirit in the precise language of the holy Scriptures. In the year 1836, he removed from Ken-



tucky to Missouri and settled near Independence, where he resided continuously till the commencement of the late war. Of his labors at home and abroad during all these years, it is impossible to give any adequate account; but they are all recorded in that book which is kept by him who shall say: "Well done! thou good and faithful servant, enter thou into the joy of thy Lord." About the beginning of the war, Bro. Palmer removed to Dover, Mo., where he resided for some time. While there, the community was greatly annoyed by marauding bands, called "bush whackers." The militia stationed at Lexington, were often sent in pursuit. On one occasion when some outrage had been committed, they were sent out to capture, but failing to find them they captured the citizens of Dover and brought them to Headquarters. Among these, was the venerable minister, Bro. Palmer. The writer, who was at the time pastor at Lexington, did not often appear at Military Headquarters, but hearing that Bro. Palmer was among the persons, he went to the Colonel commanding and asked for his parole, becoming personally responsible for his appearance when wanted. A meeting was in progress at the time, in the Christian church, the venerable man of God was a regular attendant, and reluctantly consented to take part in prayer and exhortation. It was a strange spectacle to see many of the soldiers who had been sent to arrest him and

his neighbors, coming forward to confess their faith in Christ, under his affectionate appeals, and to see the tenderness and cordiality with which he received them.

After the war closed he located in Liberty, where he continued to reside until his death which occurred in 1875 in the eighty-third year of his age. He was twice married. By his first marriage, all his children were born. His second wife survived him but she, too, has gone to her reward. Of his children, Mrs. Barton S. Grant of St. Louis, Dr. Charles Palmer of Lawson, Mo., and his son William, who is somewhere in the west, survive him. No man ever lived a more uniformly upright life than did he, and no more fitting words can be chosen to close this imperfect sketch of his life, than the words of the holy Scriptures he loved so well. "Blessed are the dead which die in the Lord, yea saith the Spirit, they rest from their labors and their works do follow them."

HENRY H. HALEY,

who served the church in Kansas City, longer than any other church and who preached extensively over the county, was born in Randolph co., Mo., on the 26th day of November, 1834. He grew up on his father's farm. Like most of the sons of farmers in that section of the country in that day, he worked on the farm in the summer

months and attended the country school in the winter. At the age of sixteen or seventeen he became a member of the church at Antioch, and at once manifested a desire to become a preacher of the gospel. Desiring a better education than was to be had in the neighborhood, he was sent to "Silver Creek Academy," a school in the South-western part of the county, taught by Elder Noah W. Miller. After about a year spent in this school and some months spent in teaching a country school in his father's neighborhood, he followed his old teacher, Mr. Miller, to Independence, Mo., where he had opened a high school. Here he was prepared for college. In the fall of 1856 he entered the junior class in Bethany college, West Virginia, then the most celebrated college among the disciples. Here he spent two years, graduating in the class of 1858. On his return to Mo., he entered at once upon the work of preaching the gospel, having been ordained at Bethany college, on the Lord's day after his graduation, Alex Campbell, Robt. Milligan, Dr. Robt. Richardson and R. L. Coleman of Va., taking part in the ceremonies. After preaching for a time as an evangelist among the churches, he was employed by the churches in Lafayette county, making his home at Wellington.

In March, 1860, he was married to Miss Mary E. Porter of Lexington, Mo., and very soon thereafter removed to Kansas City, and preached for the

church there until driven from the field by the horrors of civil war. In the years '63 and '64 he preached in the vicinity of Lexington, and in the spring of 1865, became the pastor of the first church in St. Louis, where he continued for two years, and then returned to Kansas City. In 1865, in September, his beloved wife died, leaving two children. In 1870, he was married to Mrs. S. H. Bowen of Hannibal and in the fall of the same year, became the pastor there. In 1872, his health began to fail, he resigned his charge and in October removed to his brother's farm, near Platte City, Mo. During the year following, with failing health, he continued to preach as he had strength, to the surrounding churches. In the fall of 1873, while preaching at "School Creek Church" in Platte county, he had a dreadful hemorrhage of the lungs. This was his last sermon. Consumption rapidly developed, and on the 24th day of August, at the residence of his brother, near St. Joseph, Mo., he fell asleep in Jesus, in the blessed hope of immortality. He died in his fortieth year in the very prime of his manhood.

Henry H. Haley was in many respects a remarkable man. He was six feet and one and one half inches in height, slightly built, never weighing more than one hundred and fifty pounds. His form was almost perfect. His complexion was dark, his hair was a dark brown, very heavy and inclined to curl, his eyes were a lustrous brown,

and he wore a long, full beard, which in color matched his hair. His voice was melody itself, and whether speaking or singing, was as soft as a lute. His manners were cordial, and his greeting to all most kindly. He was, indeed, a handsome man. A Presbyterian minister, who knew him most intimately, said of him, "He was the handsomest man I ever knew, and the least conscious of it." His life and character were as beautiful as his person. As a child, he was affectionate and dutiful. His father once remarked, that he did not believe Henry ever did an intentional wrong in his life. He was popular in school, and his college mates loved him as a brother. As a preacher, he was greatly loved by the Christian people of every communion who knew him. The churches to which he ministered were devoted to him, and after the passage of nearly 20 years, his name is a precious memory in many a household. He was always dignified, and yet the children, and the humblest man and woman in the community, felt no hesitancy in approaching him. He was every man's friend, who would permit him to befriend him. He was a fine scholar, and a constant, laborious student, and at the time of his death was growing as rapidly as any young man in the State.

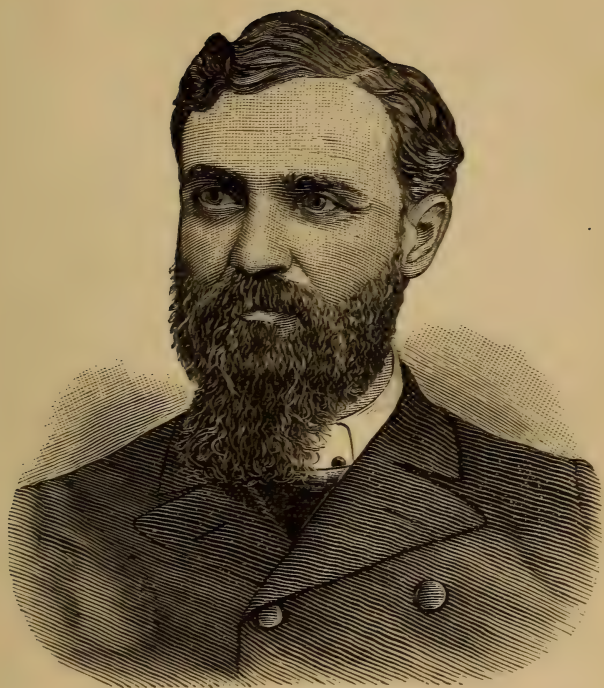
As a preacher, he was always interesting; while the tendency of his mind was toward philosophy and metaphysics, he was always practical. No



man was more successful in the conversion of sinners, and in building up the saints in their most holy faith. As a pastor he was eminently successful; always welcome in the homes of the people to whatever class they belonged. They always found in him one who understood their needs and knew how to sympathize with them and to be helpful to them. It was a strange providence that removed him in the very midst of his usefulness, and it can only be explained in the light of a remark made by him in the last days of his life. "The Lord must have work for me to do over there." He died without a struggle, and his body rests by the side of the wife of his youth, in the cemetery at Lexington, Mo. He left a widow, his second wife, and two children to mourn his loss. His daughter Ella, is now Mrs. J. D. Campbell of Wichita, Kansas. His son Porter is residing in Kansas City, Mo. May the dear Lord bless and keep them. To the writer the sun has never shone so bright nor the earth seemed so beautiful since this best beloved brother went away, but the distance shortens, and we shall greet each other again "up there."

#### ELDER JOHN W. MOUNTJOY

was born in Anderson county, Ky., on the 7th day of May 1844. In very early life he obeyed the gospel under the preaching of Elder John I. Rog-



*J. W. Mountjoy.*



ers. In the fall of 1860, he entered Kentucky University, then located at Harrodsburg, Ky. He graduated in 1865 with the highest honors of his class. From the time he obeyed the gospel, it was his purpose to devote his life to the preaching of the gospel. Immediately after his graduation he entered upon his life work with the greatest enthusiasm. In the fall of 1866 he came to Missouri and was employed by the churches in Mexico and Wright City. With these churches he remained one year only, though his preaching and pastoral work were eminently satisfactory. In the fall of 1867 he was called to Columbia. This call was a very high compliment to the young minister, for he was to be the successor of such distinguished preachers as D. P. Henderson, President Shannon, L. B. Wilkes, and Pres. J. K. Rogers. He accepted the call with diffidence, believing however that it would afford him better facilities for study and growth. He remained with the church in Columbia three years, giving great satisfaction to the church and becoming very popular with all the people of the town and vicinity. His ministry was greatly blessed to the growth and upbuilding of the church. He was especially successful in winning the young people to Christ, and as Columbia is the city of schools, the young ladies and gentlemen converted under his ministry carried his name and fame to all parts of the State, so that his name soon became a

household word in all parts of Missouri. In 1871 he was married to Miss Rebecca Shannon of Columbia, a neice of President James Shannon, and moved for domestic reasons to Nevada in Vernon county. He did this that he might provide a comfortable home for his aged mother and the younger members of his family. He remained there however only one year, when he accepted a call to the church in Kansas City, Mo. Here he remained only one year when he was called to the church in Paris, Mo. This church, one of the oldest and best in Missouri, had become acquainted with Bro. Mountjoy during his stay at Mexico and Columbia. They showed their appreciation of his services by retaining him from 1873 to 1882—a period of nine years. During these years he was not only the vigilant and faithful pastor of the church in Paris, but found time to hold a great many protracted meetings in all parts of the State. He also inaugurated the Monroe County Co-operation, which has for years kept an evangelist in the field, strengthening the weaker churches and planting a congregation in almost every county. Here he also became greatly interested in the Orphan School located at Camden Point, was a member of its Board of Incorporators, and its active friend and supporter.

In 1882 he was again called to Columbia, and at once entered upon a most successful pastorate, even more successful than the first, for he brought



with him the growth and accumulated experience of years, besides he found much of the former sowing ready for the harvest. During these years he was frequently abroad holding meetings, some of them the best of his life. While thus engaged at Centralia, in his own county, in what he regarded as the most remarkable meeting of his life, he overtaxed his powers, was attacked violently with pneumonia and notwithstanding all that loving hands and skillful physicians could do, he "fell asleep" in Jesus on the 23rd day of March, 1886, aged 41 years 9 months and 16 days. His untimely death was a great shock to his family, and to the brethren throughout the State. They felt it the more keenly, and grieved for him more profoundly because they felt that he had sacrificed his life for what he felt to be his duty to the cause. He died at home surrounded by his family and the members of the church who loved him and whom he loved so well. His funeral sermon was preached by Bro. Alexander Procter, assisted by the other ministers of Columbia. All the space allotted to this notice might be taken up, with the notices of the press, obituary tributes, and lines written in memory of him. From a letter from his beloved wife the following extract is taken: "The church and the world knew him as an able, earnest, zealous worker for his Master. We who saw the most beautiful side of his character knew him best and loved him most. To us he was the

faithful husband, affectionate and indulgent father. In our home is his vacant chair. Over our hearts and lives there is a shadow that will never be oremved till we meet beyond the river. 'Shall we know each other there?'"

Bro. Mountjoy was small of stature being about 5 feet 8 or 9 inches in height, and weighing probably not over 140 pounds. His hair was black as the raven, his eyes a very dark blue, his complexion rather dark, his voice was not very strong but clear and soft. When speaking, especially when pleading with men to turn to God, there was an indescribable tenderness in his tones, indeed while there were tears on his face, there were "tears in his voice."

He was well formed, and while he was never robust, you were never impressed that he was frail. He endured great fatigue. He had a winning, and pleasing face and drew men towards him even before he had uttered a word.

He was well educated but he was too busy about his Master's business to be a great student. His chief study was the blessed Bible and the books which seek to interpret it. His sincere desire was to be a preacher of "the Word," and right nobly did he succeed. Bro. Mountjoy was distinguished for his love for his preaching brethren and his unselfish labors in behalf of all co-operative work among them. He not only found time to take care of his home church, but

was found at all the meetings, conventions, Institutes, etc., and contributed largely to their success. He was secretary of the Missouri Convention or State Meeting, as it is sometimes called, from the year 1868 till the year before his death when he was elected president, but he did not live to **preside**. He was always prominent and active in the Sunday-school Conventions. Since his death there has been a "vacant chair" in our Conventions too and he will long be missed, but the good which he has done will live on and he is henceforth to be numbered with that great company, who "though dead, still speak."

" Fallen on Zion's battle field.

A soldier of renown ;

Armed in the panoply of God,

In conflict cloven down,

His helmet on, his armor bright,

His cheek unblanched with fear,

While round his head there gleams a light

His dying hour to cheer.

" Fallen while cheering with his voice

The sacramental host,

With banners floating on the air,

Death found him at his post.

In life's high prime, the warfare closed,

But not ingloriously.

He fell beyond the outer wall

And shouted victory.

## PRINCE L. HUDGINS.

This remarkable man was born in Kentucky, in the year 1811, in what part of the State is not now known to the writer. His parents were from Virginia, but of them little has been learned. They came to Missouri about the year 1830, and lived for a time in Ray county, and from there they removed to Johnson county. Prince L., was the oldest son, and his father was for many years prior to his death an invalid. The care of his parents, and the younger members of the family, very naturally devolved upon him. It was the joy of his declining years to remember that the good Father enabled him to supply to them what had been lost by the affliction of his father. After several years of laborious application to the farm, he commenced the study of law, and having prepared himself for the practice of his chosen profession he settled in Savannah, in Andrew county, Missouri. Here he soon acquired a lucrative practice and began to accumulate property rapidly. In the meantime, he had become a disciple of the blessed Lord, and cherished a strong desire to be come a preacher of the gospel. It is not known when or by whom he was converted and baptized, but prior to the year 1850, he was already actively engaged in preaching the gospel, when not engaged at the bar. He became one of the most powerful and most successful advocates of Apos-

tolie Christianity, in all upper Missouri, though he never gave up the practice of his profession. He was a fine looking man, about six feet in height, and weighing perhaps 175 pounds. He had dark hair and dark eyes; a splendid voice, and easy and graceful delivery, and was recognized every where as a charming speaker, and eloquent advocate; whether at the bar or in the pulpit. He was for about eight years, the preacher of the church in Savannah. While there, he passed through a great trial, a fight of afflictions, such as comes to few men, and while he was misjudged, and condemned by many, he came out of them all with the confidence and affection of his brethren unimpaired, except, perhaps, in the case of some who were personally involved in the difficulties. Elder T. M. Allen, who knew all the facts and circumstances of the trouble, always maintained that brother Hudgins was a greatly persecuted and maligned man. These servants of the King were greatly attached, even devoted to each other, until separated by death. At the breaking out of the war, brother Hudgins removed to St. Louis, where, with his sons, he continued the practice of his profession till the year 1871, when he returned to his home in Savannah, Missouri. Meanwhile, he became paralyzed in his lower limbs, which gradually extended, till his whole body became involved. He lived for some time, unable to move any of his body, without assis-



tance. It was thought by his family that this affliction was the result of exposure and suffering, to which he was subjected in the early part of the civil war.

It was the privilege of the writer to visit him in the year 1871. He was then able to sit in his chair, though not able to walk. His mind was unclouded, his voice clear and strong. He knew, however, that the end was coming, and was perfectly resigned. The only regret he expressed, in looking back over his remarkable life, was, that he had not given himself wholly to the work, realizing fully, that "no man that warreth, entangleth himself with the affairs of this life, that he may please him that sent him. He would have no young man follow his example in this respect. Always successful in his secular business, he preached without salary, and for the most part without compensation, declaring that what he could do in that direction, he made a "free will offering unto the Lord."

Brother Hudgins began to preach at a time when the discussions between the established churches, and those who were attempting the restoration of New Testament Christianity, were earnest and heated. He entered with all his soul into the strife, and woe to the man who became involved in controversy with him. The sacred themes and topics were often handled in the same manner, if not in the same spirit, that he brought to

his discussion at the bar, and before the jury. Few men were able to stand before his scathing satire, or his burning ridicule. While in his declining, he would not have withdrawn a single argument, he would, if possible, have greatly changed his manner of presenting them. It has been said, that he and Elder T. M. Allen were greatly attached, it should also be said that his personal relations with Alexander Campbell Moses E. Lard, and all prominent men of the church, were most cordial and friendly.

He passed away among his friends, and in the midst of his devoted family, at the old homestead in Savannah, in 1871. Let us fondly hope that his heroic deeds in behalf of the cause in Northwest Missouri, will not be forgotten, and that his faults, whatever they were, will lie buried in the ground with his dust.

#### ELDER WILLIAM C. BOONE,

was a relative of the celebrated pioneer, Daniel Boone, and brother of Hampton L. Boone, already mentioned in these pages. He was born and reared in Howard county, Missouri. He grew up to manhood in that comparatively new country, where few facilities were found for the education of youth. Notwithstanding this fact, he acquired in some way, a liberal education, especially a fine business education. While yet quite a young

man he was married to Miss Lucy Daily, of one of the most prominent families of the county. In his young manhood he was somewhat wild and reckless and especially fond of sporting. He was once heard to say that when he became a Christian, he could not look back upon his past life with any degree of pleasure, that like Paul, "forgetting the things that were behind, and reaching forth toward those things which are before, he pressed toward the mark and prize of the high calling of God in Christ Jesus." Notwithstanding this estimate of his past life, he was always trusted by his fellow-citizens as an honest man. When I first knew him he was the cashier of the old Mo. State Bank, at Fayette, Mo., which position he held for many years. On the 23rd day of August, 1847, under the preaching of Elder T. M. Allen, he and his wife confessed their faith in Christ, and on the afternoon of the same were baptized. On the same day some fifteen of his neighbors, also confessed Christ, being influenced largely, no doubt, by his example. From that day to the day of his death he was a devoted, zealous and faithful disciple of the Lord Jesus. While he continued in business, he very soon began to preach to his neighbors, the blessed gospel that had done so much for him, and although he did not travel abroad, the church in Fayette and those in the surrounding country, when without a regular preacher, depended on Bro. Boone to

supply them. He was a forcible speaker, understood his story well and always told it with good effect. He was at this time in very comfortable circumstances, and the church at home, and all the enterprises of his brethren for the spread of the gospel, found in him a liberal helper. He was especially the friend of educational enterprises. His daughters were educated at Christian College and his older sons were graduates of Bethany. By the misfortunes of the war his fortune was greatly reduced and for a number of years prior to his death he resided in Jefferson City, Mo., engaged in manufacturing. He was also at one time State Librarian and again Clerk of the superintendent of public instruction. For some years after he settled in Jefferson City there was no church of his brethren there and he did not cease to work and pray till a beautiful church edifice was erected. In this house and among the few faithful disciples in Jefferson City, he joyfully passed the evening of his life. While here he and his wife celebrated their golden wedding, and the large company of distinguished guests, among whom was the governor of the State, testified of the esteem in which he was held. Shortly thereafter his health began to fail and in the winter of 1865, he passed to his reward, greatly loved by his family and honored by all who knew him. His aged wife and a large family of sons and daughters survive him. His daughters are all

Christians. May we not express the hope that ere it is too late his sons may make their father's God their God, and embrace that Savior whom he loved and served so well.

Bro. Boone was nearly or quite six feet in height, slenderly built, weighing, perhaps, not more than 150 lbs. He had dark hair and eyes, an earnest expression and a pleasant voice. He was a genial companion and a delightful conversationalist. Those who knew him best loved him most. He died without a fear, committing his wife and children to that God, whose he was and whom he served. Of him it may truly be said: also, "Blessed are the dead who die in the Lord, yea saith the Spirit, they rest from their labors and their works do follow them."

#### ELDER WILLIAM PARKER.

Among the pioneer preachers of Western Mo., especially in Johnson, Cass and Bates Counties, no name is more frequently mentioned nor more gratefully remembered than that which stands at the head of this sketch.

Elder Parker was born near Baltimore, Maryland, in the year 1792, and was brought by his parents to Bourbon Co., Ky., in his early childhood. He grew up among the hardy pioneers of that favored section of the country. In his early manhood he was converted and became a member of



the old Christian church. He soon evinced considerable speaking ability, was a good singer, a devoted and zealous disciple and realizing that the desire, the ability and the opportunity to preach the gospel, is a divine call to the ministry, he was soon enrolled among the zealous and active ministry of the reformatory movement, with which Barton W. Stone, T. M. Allen, Joel H. Haden, F. R. Palmer and others so well known, were at first connected. In the diary of Elder T. M. Allen and in the early reports of meetings throughout that section of the country, his name very often occurs. When the union between those who were called Reformed Baptists and the old Christian church occurred, Bro. Parker was not only among the warmest advocates of the movement, but did much towards its accomplishment. He continued active in the ministry of the united churches until his removal to Mo., which occurred in the year 1841. Coming to Mo., he settled in the neighborhood of Pleasant Hill, and entered again actively upon the work of preaching the gospel. He was again intimately associated with his former co-laborer, Elder F. R. Palmer who had settled at Independence, Jackson county. Bro. Parker was very largely instrumental in planting the earlier churches throughout the country adjacent to his home. He was a large man, with a tremendous physical constitution. He had a strong voice, and was said to be "powerful in exhortation." So far

as his education was concerned, it was such as the pioneer schools of Kentucky furnished, and he took great pleasure and felt much pride in being acknowledged as the man of one book. He reared a large family, all of whom are respectable members of society, and devoted members of the church. The faith of this man of God is manifest in his grand-children and great grand-children. Elder W. F. Parker of Clinton county, is his grand-son. This veteran soldier of the cross, like most of his co-laborers, wrought without salary and much of the time without compensation, depending upon the labor of his hands, to supply bread for himself and his family, and yet God so blessed him that he did not want. He labored more or less up to the time of his death which occurred in the year 1873. He was in his 83rd year. He passed away in the blessed hope of the gospel, respected by all and greatly beloved by his family and his brethren.

## CHAPTER XXXVI.

### ANNUAL AND STATE MEETINGS OF THE CHRISTIAN CHURCHES IN MISSOURI.

The first of these, of which we have any reliable information, was held at the Bear Creek Church, in Boone county, commencing on the 22d day of September, 1837.

In his journal, Elder Thomas M. Allen, thus speaks of this meeting, September 22d: Our annual meeting commenced at Bear Creek meeting-house in Boone county. The meeting continued till Tuesday, the 26th. The congregations were large and very attentive. A great many brethren from a distance were in attendance. Twenty-four churches sent in either written or verbal communications, all of which were in the county of Boone, Howard, Randolph and Calloway. Six persons confessed the Lord Jesus, and some were added by letter. I immersed sister Lydia Cox and brother McKinney. Brother Wills immersed sister Lenoir and Albina Snell. The most perfect harmony, good feeling and brotherly love abounded throughout the meeting. The next annual meeting was appointed to be held in Paris, Monroe county, commencing the fourth Lord's day in September, 1838. The following teaching brethren were present: Thomas McBride, Joel H.

Haden, James McBride, William White, Joel Prewitt, James Coons, Jacob Coons, N. Ridgeway, William Reed, Bro. Williams, Marcus P. Wills, Thomas M. Allen and Richard Roberts. The names of those who confessed the Lord, were: Isaac McKinney, Mrs. Persinger, Mr. Chiles, Lydia Cox, Mrs. Lenoir, Albina Snell, and sister Orear joined by letter.

It will be seen that the object of this annual gathering was to hear reports from the churches, to preach the gospel to sinners, and to enjoy social and religious intercourse with one another. It is not intimated that the meeting had any business feature, not even a president to preside or a secretary to record their proceedings. Of the meeting appointed to be held in Paris, September, 1838, brother Allen's journal contains the following:

September 21st, Friday. I set out early in the morning, with brother Woodson, to attend our annual meeting in Paris. In the Grand Prairie we were overtaken by a violent storm of rain, the first for several weeks. We stopped with Hugh Wethers, who treated us with great kindness and hospitality. 22d. After early breakfast, we put off and reached Paris before meeting. Written and verbal communications were received from twenty-eight churches, containing about 1,433 members, and having received 351 additions during the year. The following teaching brethren

were present, viz: J McBride, Sr., M. P. Wills, T. Thompson, W. Woodson, Jacob Coons, N. Ridgeway, T. M. Allen, M. Sidenor, William Reed, G. Jackman, Martin Vivion and Joel Prewitt; also, brother Sandy E. Jones and J. P. Lancaster, from the Mississippi counties; also, brother William Stirman, from Arkansas. It was a very interesting meeting. Brotherly love and Christian affection prevailed; good feeling and perfect harmony were seen throughout the meeting. Crowds attended the preaching of the word up to Monday evening, when brother Woodson and I started for home; the meeting, however, going on. Three persons confessed the Lord before we left. Several hundred sat down together on the Lord's day to partake of the Lord's supper. The meeting continued until Wednesday, the 25th of September. Fourteen persons in all confessed the Savior and obeyed the gospel.

The annual meeting for 1839 was held in Fulton, beginning September 12th. Of this meeting, brother Allen's journal says: "Some ten or twelve of our friends stayed with us last night on their way to the annual meeting. Becca, myself and the children started to Fulton to the annual meeting. We got there to dinner. 13th, Lord's day. The meeting still going on; a vast crowd. Preaching continued morning, noon and night. Six confessions up to this evening. Immense crowds and great attention. The preachers present were:



B. W. Stone, J. P. Lancaster, M. P. Wills, S. E. Jones, William Reed, A. Rice, James and Jacob Coons, D. Davis, Douglas, T. M. Allen and Warren Woodson. Thirty churches were heard from, in which there had been 429 additions during the last year. These churches contain 1,846 members. The different churches agreed to meet at Bear Creek, on Saturday before the fourth Lord's day in November, to take the necessary steps to start out evangelists. Great harmony and good feeling prevailed throughout the meeting. 15th. I started home but left brother Lancaster and Woodson to continue the meeting."

It will be seen, as an outgrowth of these annual meetings, it was agreed to meet at Bear Creek to take the necessary steps to "start out evangelists."

1840. I do not find any record of the proposed meeting "to take the necessary steps to start out evangelists," but of the Annual Meeting for 1840, the following occurs in Brother Allen's journal: "October 3rd. I went to Fayette to the Annual Meeting. 4th, 1st Lord's day. Still at the Annual Meeting. I preached in the forenoon. Brothers Lancaster, T. McBride, S. E. Jones, William White, William Benton, Joel Prewitt, M. Vivian and Elgin and myself, of the preaching brethren, were present at the meeting until 2 o'clock P. M., when I was compelled to leave. Churches were heard from, and additions made during the last year reported. Nine confessed the

Lord up to the time I left; and the meeting was still progressing. Great harmony and good feeling throughout."

*First State Meeting at Fayette* held in September 1841, the 10th day. Of this meeting Brother Allen writes in his journal as follows: "September 9th. Becca and I started to Fayette to attend the State Meeting of the Church of Christ. Spent the night at Mr. Garth's. 10th, Friday. Started early in company with a number of our friends; reached there early in the afternoon. 11th. Three meetings to-day. 12th, 2nd Lord's day. The largest religious collection I ever saw in the State of Missouri. It was supposed there were between three and five thousand persons present, and from four to five hundred communicants at the Lord's table. 13th. Meeting three times to-day. 14th. The same. 15th. Meeting as usual to-day, at night it closed. Fifty-two accessions to the good cause were obtained during the meeting. A few from the Baptists, Methodists and Presbyterians; the most however, from the world by faith and obedience. Elders J. P. Lancaster and Allen Wright were appointed State evangelists. The next State meeting to be held in Fayette, to commence on Friday before the 4th Lord's day of May 1843. The following preachers were present: Brother Hatchett from Illinois, Brother Thomas Smith of Kentucky, F. R. Palmer, J. H. Haden, J. P. Lancaster, H. L. Boone, Joel Prewitt, W. Burton, M.

P. Wills, T. M. Allen, W. White, William Reed, Henry Thomas, with several others. Seventy-two churches were heard from, numbering some five thousand members. 'Glory to God in the highest.'"

The State Meeting differed from the Annual Meeting only in the large attendance of preachers, and in the choosing of State evangelists. It is not said how they were to be supported; indeed there is a singular silence on the whole question of finance in the records of the meetings of these early days. The presumption is that these evangelists were sent out to get what might be given them and they were expected to live on what they got. There was no treasury behind them to supply deficits. From the organization of the State Meeting, the interest in what was called the Annual Meeting began to wane; hence of the meeting at Bear Creek for 1842 we find the following brief notes in Brother Allen's journal: "October 21st. Our Annual meeting commenced today at Bear Creek. Brother Hatchett and George Taylor preached. 22nd. At the Annual Meeting again. An immense congregation. Between two and three hundred communicants. 24th. Attended the Meeting of the Board of Curators; also the examination of the students in the University, and then went to the meeting at Bear Creek. 25th. Attended the annual meeting again. There were three additions by faith and obedi-

ence, during the meeting. Brother H. L. Boone, Levi Hatchett, G. E. Taylor, Joseph and Jacob Coons, William Reed, James Williams, M. P. Wills, T. M. Allen, W. Lee, Elijah Chrisman, M. Sidenor, and Fielding Gosney. Great harmony prevailed.

Of the State Meeting, in 1843, the following note is found: "May 26th. Went to Fayette. Our State Meeting commenced, and continued till Tuesday evening. Seventy-eight churches were heard from, having 5166 members, and had obtained 2854 additions since our last State meeting. Forty-two churches that reported at the last State meeting, were not heard from at this. The following preachers were present, viz: William Reed, Samuel Rogers, H. Tomas, T. M. Allen, A. Wright, T. Thompson, Joseph Coons, J. Alexander, W. White, M. Sidenor, L. Hatchett, Jacob Coons, W. H. Hopson, M. A. Ferris, B. W. Hall, E. Valentine, C. Russell, W. Burton, T. B. Marsh and Joel Prewitt. It was a glorious meeting. Thirteen additions; ten by faith and baptism. Appointed another State meeting to commence in Fayette on Friday before the 3d Lord's day in May, 1844." It will be seen that there is no mention made of the evangelists which were appointed at the preceding meeting, one of whom was present. The presumption is that he reported verbally his labors and the results of the meetings held, and that was the end of it. It will also appear



that no president was mentioned; no secretary chosen. It was a mass meeting in which the order was agreed on by the preachers after their arrival on the ground.

' 1844. Of this meeting the following minute is made: "May 18th. Dr. Smith and myself rode to Fayette to-day, in the rain. Brother Brown preached at night. 19th. 3d Lord's day. Brother Creath preached at 11 o'clock, brother Kendrick at 3 o'clock and brother J. T. Jones at night. Rain all day. 20th. Brother Kendrick preached at 11 o'clock, brother Wills at 3 o'clock, and brother Creath at night. Rain all day. Nine additions; four by faith and baptism, and one from the Baptists. After the baptizing, brother Wills and myself returned home. It was a pleasant and interesting meeting. The following preachers were present, viz: Henry Thomas, J. Creath, Allen Wright, M. P. Wills, J. S. Allen, Thomas Thompson, S. S. Church, William White, William Burton, B. W. Hall, W. S. Fox and Joel Prewitt. Also Elders Allen Kendrick and Thomas Browson of Kentucky, and J. T. Jones of Illinois. Eighty-one churches were heard from, having 5643 members, and having 1282 additions since our last State meeting. Appointed the next State meeting to be held in Columbia, Boone county, on Friday, before the 3d Lord's in October 16th, 1845."

In his journal, brother Allen says: "Brother Alexander Campbell, of Bethany, Virginia, John



Rogers, of Kentucky, John T. Jones and Joseph Patton of Illinois, Jacob Creath Jr., G. E. Taylor, Livy Hatchett and Leroy Hatchett, and brother Fife of St. Louis, arrived at my house, dined and spent the night with me. It was the first time brother Campbell ever made a visit at my house. October 17th. Our State meeting commenced in Columbia. Brother Campbell spoke in the forenoon, and brother Patton at 3 P. M., and brother Rogers at night. 19th, 3d Lord's day. Brother Campbell spoke in the morning, brother Creath in the afternoon and brother Gaines at night. The Lord's Supper was attended to to-day. It was supposed that one thousand persons partook of the loaf, and that five thousand persons were present. 20th, Monday. Brother Campbell gave a splendid lecture on Education, this morning, when about \$400 was subscribed for the benefit of Bethany College. He left this afternoon for upper Missouri. 21. Brother Creath spoke this morning when our meeting was closed in great harmony and peace. The meeting was numerously attended from first to last. On Saturday, the 18th inst., we met to hear from the churches. Brother Fife of St. Louis, was appointed secretary.

One hundred and ninety-six churches were heard from, having 13,057 members, with 1740 additions reported to have been made since our last State meeting. The next State meeting was appointed to be held in Lexington, to commence

on Friday, before the 3rd Lord's day in Oct., 1646. One accession was obtained, a brother Wilber, who had been a Baptist, united with us in Columbia. Brother Campbell more than met the expectations of the public and delighted the listening thousands, who heard him, except a few Presbyterians *and other bigots*. The other brethren who spoke also acquitted themselves like able ministers of the word. It was a glorious meeting, not the least jar or unpleasant feeling occurred to interrupt. The preachers present were: A. Campbell of Va., John Rogers of Ky., John T. Jones and Joseph Patton of Ills., Jacob Creath Jr., Allen Wright, Henry Thomas, T. M. Allen, M. P. Wills, S. S. Church, T. N. Gaines, W. Burton, T. Ford, E. Fruit, W. White, H. L. Boone, L. and L. Hatchett, George E. Taylor, J. S. Williams, W. Lee, E. Chrisman, brother Douglass, Doctor Russell, T. Thompson, M. A. Ferris, brother McSwain, R. Roberts and Martin Vivian. The presence of Mr. Campbell at this meeting, gave it unusual interest." Of this his first visit to Missouri, brother Allen thus writes :

BOONE COUNTY, Mo., November 3d, 1845.

*Brother Arney* :—As brother Campbell is now in Missouri, I will address this letter to you. You have doubtless learned that brother Campbell arrived in Columbia on the 16th ult. Our State meeting commenced the next morning, and con-

tinued until Tuesday following. It was very numerously attended. On Lord's day, it was supposed that four thousand persons were present, and that at least one thousand partook of the Lord's Supper. Brother Campbell spoke once a day for four days. On Monday he closed his labors in Columbia by a splendid address on Education, and an appeal to his audience in behalf of Bethany College; which was responded to by many present. On Monday evening he started west to meet his engagements in upper Missouri.

The weather was very fine throughout the meeting, and on Lord's day it was so pleasant that we worshipped in a grove adjoining the town; so that every one, who desired it, had an opportunity to hear brother Campbell. One very intelligent Baptist brother, united with us on the last day of the meeting. One hundred and fifty four churches were heard from, having 11,716 members, with 1,740 additions during the past year. Forty-two churches reported to our meeting in 1844, were not heard from at this meeting. They had last years, 1,342 members which added the the above would make 13,057 members, and one hundred and ninety six churches in the State. That, however, is but a partial account, as there are many churches in the State from which no intelligence has been received; neither was their anything like a full report of the additions made since the last State meeting. It is generally believed, if we

could hear from all the congregation in the State, there would be considerably upward of fifteen thousand members.

On last Friday I met Brother Campbell in Fayette, Howard county, where he addressed an immense congregation. The Methodist friends kindly tendered him the use of the College Chapel, the largest room in town, which was accepted. The next day we went to Paris, about fifty miles distant, where Brother Campbell addressed a large audience on Saturday night, Lord's day at 11 o'clock, and at candle light. This morning we were compelled to take "the parting hand," Brother Campbell going to Palmyra and Hannibal and thence to Illinois. I reached home late this evening. One Presbyterian, and three from the world, who heard the word and believed, were baptized in the name of the Lord Jesus. Our Presbyterian friends let us worship in their large and commodious house. I take great pleasure in saying that Brother Campbell has fully sustained himself, and, if possible, more than met public expectation in Missouri, and has a very favorable hearing throughout the country. Our brethren and the vast crowds of non-professors who heard him were delighted with his efforts. It was pleasing to see so many of the different denominations attending, and who seemed, with few exceptions, much gratified; a few bigots opposed, but their number is so incon-

siderable it amounts to nothing. I will send you a more particular account of our State meeting. The next meeting was appointed to be held at Lexington, and to commence on Friday before the third Lord's day in October 1846. Thirty preachers attended our meeting. Affectionately, Your Brother,

T. M. ALLEN.

1846. The meeting at Lexington convened on the 16th of October and adjourned on the 19th. Preachers present at this meeting were: F. R. Palmer, T. M. Allen, S. S. Church, T. N. Gaines, William Parker, Bro. Elgin, C. P. Arbuckle. Eighty-eight churches were heard from having a membership of 8,945, and having received 1008 additions since the last meeting. One hundred and twenty-six churches reported to previous meetings were not heard from at this time. These had, when reported, 7,714 members, making a total of 14,659 members and 214 churches. This meeting adjourned to meet at Fayette third Lord's day in October 1848.

The Annual meetings which were abandoned for the State meetings were resumed; one was held in Huntsville in 1846, and one in Paris in 1847.

1848. October 13th. The State Meeting convened in Fayette and continued till the 16th. At this meeting ten persons confessed Christ on the Lord's day. One hundred and thirty two churches were heard from, having 7,988 members, with 1,144 additions during the last year. Many



other churches are reported. Preachers present were: Joel H. Haden, F. R. Palmer, T. M. Allen, M. P. Wills, J. T. Jones, T. N. Gaines, A. Wright, W. H. Hopson, T. Thomson, Dr. Swinford, L. Elgin, W. Burton, H. Fisher, W. White, Brother Prather, G. Jackman, John T. Hudson, J. S. Patton, C. P. Arbuckle, J. H. Johnson, A. Procter, Elders D. P. Henderson and Majors of Illinois and Brother Hendrick of Iowa. The meeting unanimously decided in favor of the American Bible Society at Cincinnati, Ohio. The next meeting was appointed to be held at Paris, third Lord's day in October 1849.

1849. At the meeting in Paris, a considerable number of additions were gained, and the time wholly taken up in preaching the gospel. The meeting was largely attended. Preachers present were: James Shannon, LL. D. and E. A. Smith from Kentucky, Brother Platt from Illinois, J. H. Haden, T. M. Allen, W. White, D. P. Henderson, H. Thomas, J. Coons, A. Wilson, G. Jackman, W. C. Boone, A. Procter, Brother Phenix, G. W. Longan, D. T. Morton. The number of churches and additions were not reported. The next meeting was appointed to be held at Fayette, the second Lord's day in October 1850. The most noticeable feature of this meeting was the presence of President James Shannon, afterwards President of Missouri University and Elder D. P. Henderson, whose coming to Missouri marked a

new era in the evangelistic work among the churches. The largest meetings ever held in State and the most successful, were those held during the first few years of his residence in the State. In his day no man excelled him as an evangelist.

1850. There is no record of the meeting at Fayette in 1850, but the meeting was held, and no doubt passed off as those which went before it. At the time of the meeting a "debate" was in progress at New Bloomfield, in Calloway County; which prevented many of the preachers from attending. At that day a debate was regarded as of much more importance than the "State Meeting."

1853. The State meeting convened at Glasgow, Mo., on Friday before the third Lord's day in October. To indicate the small amount of work done at these meetings, the following minute from the journal of Brother Allen is reproduced: "Saturday, 29th. I reached Glasgow early in the morning. The brethren met at ten o'clock for business; the meeting had been organized and most of the business transacted before my arrival. Bro. Allen Wright preached at 11 o'clock. Met at 2:30 P. M. for business; adjourned at 4 P. M., *sine die*. Bro. J. Creath was chairman and Bro. J. T. Jones was secretary. The only business transacted was the appointment of James N. Wright and T. P. Haley, evangelists for what was

then known as the third Congressional District of Missouri. They were to preach in all the county seats in Northeast Missouri, and were to receive each \$400 provided they could raise it in the field. Preachers present were: F. R. Palmer, J. Creath, J. T. Jones, T. N. Gaines, A. Wright, A. Procter, John W. McGarvey, N. W. Miller, T. P. Haley, W. Burton, W. C. Boone, Jas. Berry, D. P. Henderson and T. M. Allen."

1854. The meeting was held this year with the church in Paris, Mo., but of its work I find no minute.

1855. The State meeting was held in Georgetown, Mo. At this meeting a committee consisting of Elders Joel H. Haden, T. M. Allen, Allen Wright and Hiram Bledsoe was appointed to visit the churches in Platte county, especially at Hainesville, Smithville, Gilead, Camden Point and Savannah, to adjust certain difficulties which had arisen and which the churches seemed unable, themselves to adjust. This committee was kindly received; did their work and succeeded in restoring peace to the disturbed congregations. This was the first time in the history of Missouri churches where outside aid was called in to adjust difficulties, and yet no one was able to see in such kindly office any attempt to interfere with the independence of the individual congregation. The committee claimed no authority to interfere, but went simply at the instance of their brethren

to offer their advice and assistance. What was then an experiment, has proved a blessing to many of the churches. While a committee sent by the State meeting went without authority, it had the moral support of all the preachers and churches represented. It would be a hazardous thing for a church to reject such kindly offers of aid.

1856. The meeting was held at Lexington. The most noticeable feature of this meeting was the report of the Peace Committee appointed at Georgetown. They reported that they had performed their duties, had been eminently successful, and that comparative peace and quiet had been restored to the churches that had been for some years in great confusion. A movement was inaugurated to create a fund for the education of young men for the ministry. Some money was raised and two young men were aided to some extent at Bethany College. At this meeting for the first time appeared Dr. J. W. Cox, formerly of Kentucky, A. B. Jones of Tennessee and other young ministers. The meeting adjourned to meet in Liberty, Mo., in October, 1857.

1857. The meeting was held pursuant to adjournment, at Liberty, Mo., and was well attended. Nearly all the preachers of Platte county were in attendance. At this meeting Elder A. B. Jones, J. W. Cox, J. W. McGarvey, the writer and other young men were appointed

to preach. It was an evidence of the unselfishness of the older preachers, and perhaps a courtesy extended to the young men at the expense of the vast congregation in attendance. They doubtless came to hear the older men and better preachers. There was this peculiarity however, about the State meeting addresses of that day; each speaker was chosen after he was on the ground by the elders of the church where the meeting was held. He chose his own theme and treated it in his own way.

1858. The State Meeting was held in Columbia, commencing September 1. Elder Jacob Creath was chosen chairman and J. K. Rogers secretary and Alexander Procter, treasurer. The following preachers were present: Elder John Smith of Kentucky, Prof. W. K. Pendleton of Va., Jacob Creath, T. M. Allen, J. K. Rogers, L. B. Wilkes, J. H. Haden, A. Procter, J. W. McGarvey, John O. White, T. N. Gaines, J. McCune, D. B. Davis D. S. Burnett of Ohio, John A. Sidenor, James A. Meng, J. Atkinson, J. D. Dawson, H. S. Earl and Bro. Taylor. Bro. Burnett was present to represent the "American Christian Missionary Society," and Prof. Pendleton the interests of Bethany College. There were two sermons each day and "much business transacted," but what the "business" was does not appear, except that Elder T. M. Allen was unanimously elected State Evangelist, a highly complimentary appointment.



Raccoon John Smith was also an attraction at this meeting. He preached on Lord's day at the Presbyterian Church to an immense congregation. Bro. Creath spoke in the Baptist church. At 3 o'clock the meeting convened in the Christian Church to "break bread." The house was nearly full of communicants. Bro. Smith gave a solemn valedictory, and bade us farewell and went to Providence to ascend the river to meet other appointments.

1859. The State meeting convened in Glasgow, September 1. Of this meeting I find the following notice in the diary of Brother Allen.

"September 1. Yesterday I went to Columbia on my way to the State meeting, which was appointed to commence in Glasgow, Howard County. On yesterday Bro. Rogers preached in Columbia and I exhorted. We lodged at the City Hotel; at 3 o'clock this morning we took the stage; breakfasted in Rocheport and reached Glasgow at 2 o'clock P. M. Dined at Bro. Alfred Roper's and met in State meeting at 3 o'clock P. M. Bro. Weston F. Birch was elected chairman and J. K. Rogers, secretary. Bro. John Rogers of Kentucky preached last night, Bro. T. P. Haley at 11 o'clock to-day and Bro. L. B. Wilkes at night. I exhorted. Much interesting business was presented and there was considerable discussion.

Sept. 3d, Saturday. Met in prayer-meeting at 7 A. M., and at 7 o'clock P. M. Bro. J. Rogers

of Kentucky, preached at 11 o'clock, and brother M. E. Lard at 8 P. M. The balance of the day spent in "church meeting." Preachers present: J. Rogers, of Ky., Elders J. H. Haden, T. M. Allen, M. E. Lard, A. Nelson, A. Procter, J. W. Cox, L. B. Wilkes, J. K. Rogers, J. D. Dawson, T. P. Haley, H. H. Haley, H. S. Earl, Jno. McCane, J. Atkinson, brother Carter, J. A. Meng, J. W. McGarvey and O. P. Davis. Sept. 4th, Sunday. Brother Rogers preached at 11 A. M., in our meeting house, brother Lard at the Methodist church; at 3 o'clock, met at the Christian church to attend to the Lord's Supper. There were many communicants. It was a glorious meeting. Each speaker, Haden and Rogers, gave an account of his life and early Christian experience. Met on Monday morning, and adjourned to meet on Thursday, before the 1st Lord's day in Sept., 1860, in Glasgow.

1860. State meeting convened pursuant to adjournment with the following preachers present: J. K. Rogers, J. H. Haden, T. M. Allen, A. Procter, J. W. McGarvey, J. W. Cox, W. Barton, John A. Gano of Kentucky, and Isaac Errett of Michigan, also W. C. Boon. Brother Errett was present, as the Cor. Secretary of A. C. M. S., and Bro. Gano as the guest of brother T. M. Allen. On the Lord's day brother Errett preached at the Methodist church, and brother Gano at the Christian church. In the afternoon, met at the Christian

church to break bread. There is no account of any "business" done. The mutterings of war were heard in the distance, and many brethren had been detained. The meeting adjourned to meet in Columbia the following year.

1861. Of the meeting this year we find the following notes :

"Aug. 30. I went to Columbia to attend our annual meet; brother Dibble preached at 11 o'clock, A. M. Brother Marlow preached last night. Bro. Bush, White, Naylor, Rogers, Dawson and myself of the preaching brethren were present. The State meeting was organized by appointing T. M. Allen chairman, and J. K. Rogers secretary. The principal business done was to change the annual meeting into a State Missionary Society and to appoint J. W. MGarvey, A. Procter and myself a committee to draft a constitution, and with power to convene the State meeting whenever the condition of the country and the interest of the Brotherhood would permit. On Lord's day, brother Joel H. Haden preached in the Christian church, Bro. Dibble in the Baptist, and in the afternoon, the meeting convened in the Christian church, to attend to the Lord's Supper. Brother Allen presided, a large number present and many from a distance. The meeting closed on Monday. The Civil War was already raging and Missouri was soon overrun with the troops of both parties. The brethren were soon scattered, and many of the

churches well nigh destroyed. Under these circumstances, no attempt was made to convene the State meeting, until May, 1864, when a call was made by the writer, seconded by most of the straggling brethren remaining in the State. The meeting was held in Chillicothe, Missouri, and an attempt made to set the work going again. Elder Ben. J. Lockhart was evangelist, and entered upon his work. But notwithstanding the close of the war, the State was in such confusion the next year that no meeting was held, and no report was heard of the labors of brother Lockhart. The reports in the religious papers for that year, however, will show that he did a good work. Whether he was compensated for his labor or not, does not appear.

This next meeting was held in Columbia, in the year 1868, when the project of building the Missouri Female Orphan School was inaugurated. In 1869, the Louisville plan of missionary work, was anticipated by the appointment of A. B. Jones as State Evangelist. He districted the State of Missouri, and by the next year, the State meeting became the Missionary Convention of the State of Missouri, and since that date, the minutes have been published and are accessible to all who may desire further information of the Annual Gatherings of the churches of Missouri.

The twenty years that have elapsed between the last meeting here mentioned and the time at which these closing lines are written, have been marked by a most cheering growth in numbers, wealth, organization and missionary activity. The large, orderly and enthusiastic missionary conventions now held in Missouri, annually, contrast most favorably with the informal mass meetings of those *ante bellum* days. And yet those were grand meetings in their way, and did much to foster the spirit of unity among the churches, and to prepare the way for better things. While the number of preachers present at our annual State Conventions now greatly excels the handful of preachers who attended those early meetings, we have no grander men—none more devoted to God's word nor fuller of the spirit of sacrifice—than the noble spirits who were the pioneers of our movement in Missouri and who rallied the straggling and scattered forces together in those heroic days. Let us cherish their memory and imitate their virtues, while we go forward to accomplish the grander achievements and participate in the larger triumphs which their eyes were not permitted to see.





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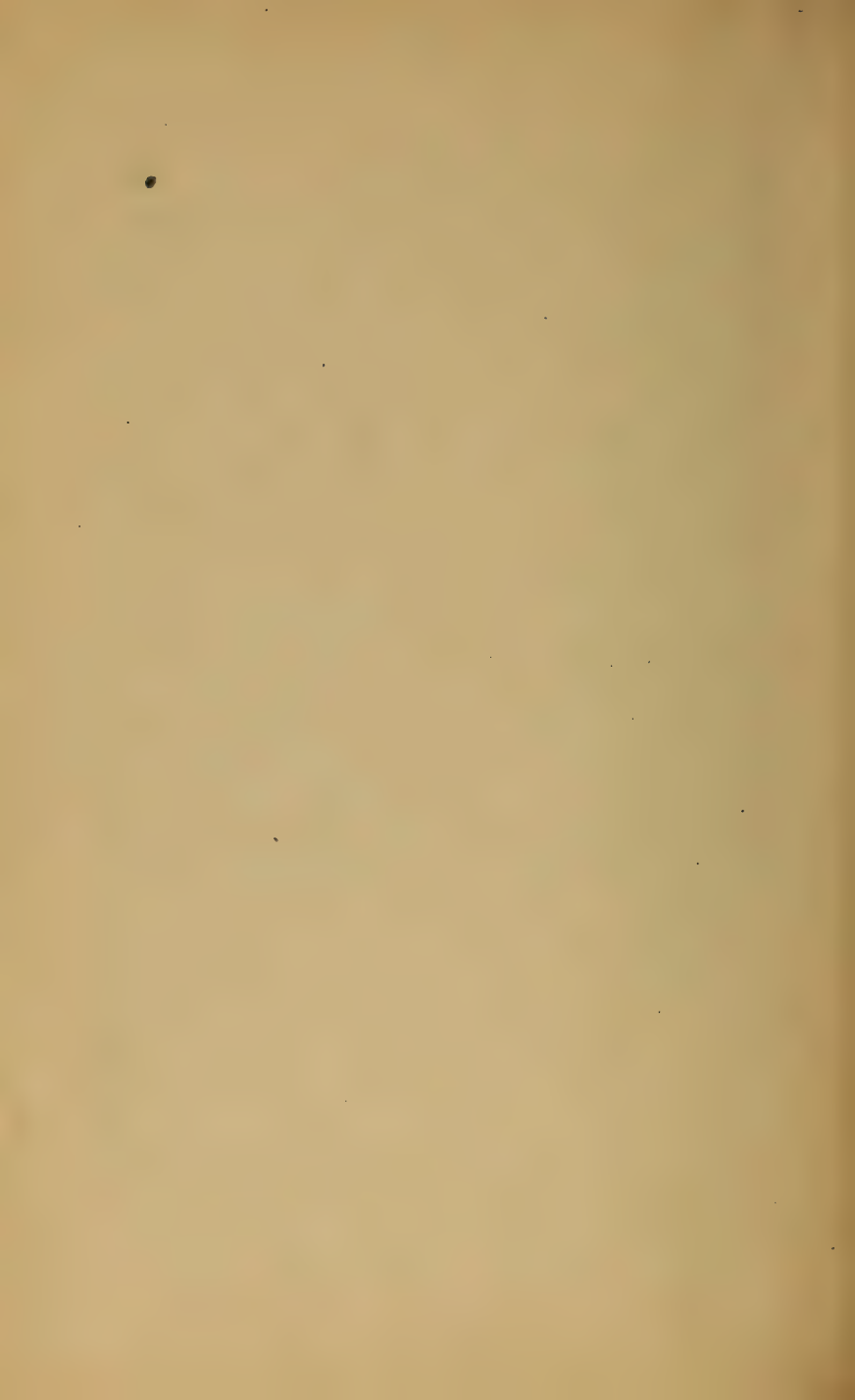
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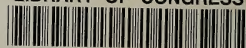








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